

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME L

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NEW SERIES
VOLUME XXX. No. 31

Dr. E. E. Bomar, once assistant Secretary of the Foreign Mission Board, becomes pastor at Tyron, N. C.

Pastor Stewart had C. C. Wheeler and Fred Barnes with him in a recent meeting at Houston.

With a good percentage of the membership present everyone at Griffith Memorial Church, Jackson, voted to continue the service of Pastor D. A. McCall. Sure. Why not?

The Democratic Executive Committee of Mississippi at its meeting in Jackson last week decided that Democrats can vote for anybody they please as president. That's nice.

Isn't it a spectacle for angels, to put a law enforcement plank in a platform and put a man there to enforce the eighteenth amendment who takes four to six high-balls and cocktails a day? Give the devil a harp and tell him to set the ten commandments to music!

It is said that the late archbishop of Canterbury is the first one in that office ever to resign. His resignation appears to have been caused by the refusal of the House of Parliament to approve the Revised Prayer Book of the Anglican Church.

Only one Baptist paper in more than a score which come to our desk does not speak out against the election of Al. Smith. The moral urge upon the conscience of our people compels the papers to oppose an outspoken advocate of liquor. And the Methodist papers are just as unanimous against him.

But notwithstanding the shrewd politics of the Republican party it nominated an excellent man. Between Mr. Hoover and Mr. Smith it will not take the multitude of conscientious prohibitionists long to decide. They are not going to vote for Al Smith. And party alignments henceforth will be thrown to the wind by many prohibitionists in the "solid South."—Ala. Baptist.

Mr. George L. Mayfield, father of Reverends J. W. and J. J. Mayfield, passed away on the 22nd of July, at Gilmer, Covington County. He had been a deacon for 40 years; was in declining health for a long time; was buried at Old Fellowship Church, Smith County. Funeral services were conducted by his pastor, Rev. A. Sidney Johnston, assisted by pastor L. G. Gates, of Laurel.

We have the greatest respect for the editors of our County papers. They have a great field of service, and many of them are filling it nobly. Among these is Hon. E. W. Taylor, Editor of the Hazelhurst Courier. But we cannot understand his fear of carpet-baggers and scalawags in case a Republican president is elected. With the exception of sixteen years, we have nothing but Republican presidents in the White House for 68 years. And since 1876 the white people in Mississippi have controlled the whole state. Mr. Taylor refers to Lodge's "Force Bill." Of course, the force bill never became law. And as for the Negro politician Perry Howard, he will be disposed of according to law, and so ought all the white people who paid him money to get into office. They are all the same color inside.

Home and Foreign Boards get \$500.00 each from the estate of the late Mrs. Julia F. Love of Clinton, La. If she had lived in Mississippi she would have been denied this privilege.

Brother F. W. Varner, pastor at Earl Ark., was assisted in a meeting at Crawfordville, by A. T. Camp of Greenville, Fla. There were 21 additions to the church. Brother Varner is now in a meeting at Cherry Valley.

Fifteen teachers and officers of the Coldwater Baptist Sunday School studied the book "Christian Stewardship," by Dr. Cox. The class was taught by pastor Judson Chastain. Dr. Leonard O. Leavell is assisting in a meeting at Coldwater.

Rev. Roy Brigance of Ellisville has been preaching and teaching for the past year, but proposes to give his whole time to preaching hereafter. He is anxious for a pastorate into which he can put all his time and energy. He is highly esteemed by those who know him best.

The Baptist Record has several times in the past two years undertaken to give the Republican administration a wallop for putting a whiskey-made millionaire in charge of prohibition enforcement. And we never had any complaint from anybody that we were getting out of our sphere by "getting into politics!" Ahem!

A new treaty is being drawn with China by the U. S. Secretary of State which seems to grant to the Chinese government, now in the hands of the Nationalists, the just demands of China for the Chinese to make their own tariff laws, and to permit China to try in its own courts, people of other nations who are charged with committing crimes in China, thus doing away with "extra-territoriality."

Deacon T. B. Geiger of Hattiesburg writes: I do not have the pleasure of knowing you personally, but as a Baptist deacon and a patriotic Mississippian, I want to "shake your hand" on the aggressive fight you are making in regard to national politics.

If you and I belong to a militant church it is a grand and glorious opportunity to let the world know it, and it is a source of gratification to note that our own Baptist Record is meeting the issue.

Closed in Mathis, Texas with 64 additions to the First Baptist Church; 38 of them for baptism. Am now in meeting with First Baptist Church of Peacock, Texas. This is our second meeting with this church, having been here in a revival last year. Nine additions last night; six of them for baptism.

Evangelist R. G. Baucom, Box 378, San Antonio, Texas.

William Allen White of Kansas says that while Al. Smith was a member of the New York legislature he had voted ten times against allowing the people to vote on any sort of restriction on the sale of liquor; four times against stopping gambling and prostitution in connection with saloons; three times against repealing the law keeping the saloons open on Sunday; four times in favor of removing zoning restrictions which would keep open saloons from churches and schools and three times in favor of laws sponsored by organized gambling.

If the policy of The Baptist Record suits you help us to put the paper into all the homes of your church.

An organization of Anti-Smith Democrats has been effected in Arkansas and the whole state will be worked to defeat the candidate of Rumocracy.

One day Washington reports that everything is settling down peaceably in Nicaragua. The next reports come from that country of American airplanes being fired on by Nicaraguan insurgents.

Pastor N. L. Carlisle had Brother E. C. Crawford with him in a meeting at Leaf River Church in Smith County last week. There were 21 additions to the church, of whom 20 were by baptism.

The Western Recorder reports that John J. Raskob, who is Smith's Campaign Manager, is a Roman Catholic, soaking wet, until recently a member of one of the most exclusive and reactionary Republican clubs, "only recently he begged Mr. Coolidge to make the race for president and said Smith would not have a chance."

The Chairman of the Democratic Committee of Georgia announces that to vote in the Democratic primaries the pledge to support the party nominees means only the nominees for the offices at that time being voted on, and has no reference to the presidential nominee. You needn't be uneasy about being debarred in Mississippi.

Nashville, Tenn., July 23.—Baptist pastors of Nashville adopted a resolution today opposing the election of Al Smith, Democratic nominee, as the president of the United States. The resolutions expressed appreciation of the "aggressive leadership of Dr. A. J. Barton and Bishop Cannon in their anti-Smith campaign," and urged that they be followed "even though with many of us it means the severance of life-long political ties."

The First Baptist Church of Hapeville has just closed a gracious revival. The preaching was done by Rev. Z. E. Barron of Baxley. The membership of the church was greatly awakened, and seventy-two were received by baptism and sixteen by letter. At the close of the meeting the pastor and his wife were presented with a handsome purse to be used as expense money on an outing. The chorister, H. G. Thrailkill, and the pianist, Mrs. Verita Brown, were also remembered with a purse each.—Graham.

Dr. Fredrick Lynch: "The one question that is always in my mind as I come away from these annual conferences is this—and it always comes up in the meetings—why do not the pastors of the churches realize what an ally in their work and preaching the religious journal is, and do everything in their power to interest their people in subscribing for at least one such paper. The effectiveness of a sermon depends as much upon the intelligence of the congregation as upon the power of the preacher. A congregation, ignorant of the great religious movements of the day and of what the church is doing in the world, does not get half as much out of the sermon as an alert and well-informed group of listeners."

THE MASTER'S CONCEPTION OF GREATNESS

By Dr. R. B. Gunter, General Baptist Secretary,
Jackson, Mississippi

1. That we are coming into a great era is apparent everywhere. For a great era there must be great men. The greatest men should be God's preachers. They are representatives and ambassadors of the King whose dominion is not confined to provinces, but whose Kingdom is destined to include the Kingdoms of the world when there shall be one Kingdom with one King. The preacher is now in Christ's stead, reconciling the Kingdoms unto God for this purpose. No man is charged with responsibility so tremendous. No other is more highly honored.

2. The Saviour in this passage tells us the price to be paid by those who would occupy the chiefest places in His Kingdom. The need for His message was evident when it was recalled that He had told for the third time of His betrayal and crucifixion. Scarcely was the breath cold when James, John and their mother made request for the chiefest places in His glory. They would have him pledge, regardless of their brethren and irrespective of His will, whatsoever they might desire; and seemingly, to have Him promise it without knowing what they ask. The substance of their request was their wills, instead of His. It was equivalent to their lordship, rather than His.

3. He immediately reminds them that they knew not what they had asked. Selfishness is blind. It is ignorant. They had asked for places in an earthly kingdom. They had asked for that which was not His to give. They had asked for that which was already provided by the Father. The places were ready. It remained for the Disciples to make ready for the places. Their request shows their unpreparedness for exercising their own wills, and their unfitness for lordship. Too, their readiness to declare their ability to drink of His cup and to be baptised with His baptism without knowing what this meant is indicative of their reckless presumption.

4. But how unprepared are we to criticize them! The ten could not criticize the two, for their anger was kindled by their desire for what James and John had asked. Chiefest places had been the topic for the twelve along the way. They were evidently ashamed of it, for they would not tell the Master what they were talking about when asked. Instead, they became higher critics, questioning the orthodoxy of those who cast out demons, but were not of the twelve.

5. Jesus then shows to what Kingdom their conversation and desires belong. While they had been called out, they had not moved out. Like Abraham of old, they had stopped with their heathen brethren at Haran. At least, they had not been naturalized. Their citizenship had not been transferred to the spiritual realm. He shows the reversal of the order of His Kingdom. The great ones in His realm do not exercise lordship. They serve.

6. The request was but the expression of an age-long desire. It was the desire of Lucifer. The desire of the first parents found expression in James and John and their mother. Men of all ages have desired to become great, to be called great and to occupy great places.

7. The conception as to what constitutes greatness has varied. History records the names of Alexander, Frederick, Napoleon and Caesar, men who could destroy the greatest number of lives, as the greatest of one age. In the days of Feudalism the man who controlled the greatest number of servants was the greatest man. During the days of Southern slavery this was true. The millionaire came later to the center of the stage. The billionaire will doubtless be next. The spectacular claims much attention now; whether it be the star on the athletic field, or the chiefest of the movie actors. He receives more remuneration than the President of the United States. The element of service is not featured here, how-

ever. Were Christ upon earth today, Satan could offer not greater inducement to draw a following than for Him to cast Himself down from some lofty pinnacle as He was asked to do in His first temptation.

8. The motive for desiring greatness has varied. In one it has been fame. In another, it has been fortune. In others, it has been power. Still others have desired it for prestige. Some have desired it for service. Some have been satisfied to be called great without becoming great.

9. This request upon its face seems to have been laudable. To sit on the right and on the left of the Lord of glory is appealing. But the motive was wrong. They asked for places without prices. They asked for crowns without crosses. They asked for thrones without thorns; for a seat by the side of a Sovereign—not by the side of a servant. They asked to sit, rather than to serve. They asked for lordship, rather than for stewardship. Theirs was the request of a politician who seeks things for himself rather than that of a statesman who seeks things for his state. They are seeking chiefest places in His glory, rather than chiefest places in His grief. How much rather to have said: "Master, if you find it difficult to fill the hard places, the remote places, the renowned places, call on James and John. Your will is first." He who surrenders to the Master finds in the hard, the remote, the renowned places, that the Saviour is there, both on the right and one the left and in the midst. This is the way to get to His glory. Paul found Him in Corinth, and on the storm-tossed sea, and in prison.

10. The Saviour answered their request. The answer is the answer of all ages. Ours is to believe it. Ours to convince others that it is true. It is often more difficult to believe the truth than it is to tell it. It is sometimes harder to obey the truth than it is to believe it. Sometimes we come to believe the truth because we first obey it—by following on to know. It is our desire now to convince the hearers by precept and by example that what the Master taught is true for all time and for all men. Then what did He teach in this passage?

1. He taught by implication that one of the elements of greatness is humility. Humility is not a critic. Dr. A. H. Strong says: "I would rather send out from this seminary ten consecrated preachers and missionaries than a hundred brilliant scholars and critics."

1. Humility never would have made this request. It would have felt unworthy. It would have preferred its brethren. Humility is in line for greatness—feeling its inability, it seeks divine help. A seminary class-mate of mine confessed while a student that he did not feel that it was necessary for him to pray. He was from one of our leading cities. He had a brilliant mind. A few years after graduation he turned back, gave up the ministry, after having put his hand to the plow.

2. The Saviour's answer to the disciples' question prior to this incident is in evidence. In Matt. 18 they asked Him: "Who is the greatest in the Kingdom of Heaven?" He answers by illustration when placing a child in their midst. He first says that one must be converted to get into the Kingdom, and then says: "Whosoever shall humble himself as this little child, the same is the greatest in the Kingdom of Heaven." Again He said: "He that humbleth himself shall be exalted." Paul said in Phil. 2:8 that Christ made Himself of no reputation—. He humbled Himself and became obedient; wherefore, God hath highly exalted Him. Humility is essential to acceptable obedience. The highest praise for any man is found where Jesus pronounced His eulogy upon John the Baptist who felt himself unworthy to stoop down and unloose the latchet of his master's shoes: "Of those born of woman, there hath not been a greater than John the Baptist."

3. Other examples. Moses was humble, "not eloquent." Humility is eloquence. Jeremiah was "a child." Paul was unworthy to be called

an apostle. Later he was less than the least of all the saints. In old age he is the chief of sinners. See his growth in grace, "unworthy to be called an apostle;" "less than the least of all the saints;" "the chiefest of all the sinners." But empires crumbled before him and democracies sprang into existence.

II. Christ also teaches in this passage that unselfishness is essential to greatness.

1. The Saviour here in the text rebukes their selfishness and in the next verse offers Himself as the highest example of unselfishness. He most of all, deserved to be ministered unto—the wise men came at His birth with choicest gifts, an angelic choir furnished music, a star lighted the way to His cradle, and Jehovah introduced Him at His baptism. But with all this He says: "For even the son of man (however worthy) came not to be ministered unto, but to minister." "I seek not mine own glory."—Jno. 8:50. John, the greatest, decreased, rejoicing in the Bridegroom's voice. Socrates' philosophy was: "Know thyself." Disraeli's was: "Control thyself." Christ's philosophy was: "Deny thyself."

2. This principle obtains in the business world. William Colgate, the soap manufacturer, started out as a poor boy with the purpose of making the best soap for the most reasonable price. He believed that by so doing he could serve his fellow men and honor God. He became both famous and rich. His sons grew up to honor him by dedicating their earnings in large sums to the Lord's work. A wagon manufacturer undertook to serve his fellow men by making the best wagons for the most reasonable price. He, too, became famous and wealthy. A woolen goods manufacturer started out with this same philosophy and succeeded in a marvelous way. We are impressed with the expression from Kilpling's Explorer who, having discovered and blazed out a new empire, returned saying: "This is God's gift to our nation." He might have claimed it for himself.

3. This principle is exemplified in the lives of those in other walks of life. Robert E. Lee would not sell his name for a fortune at the close of the Civil War, although Arlington was gone and he in poverty. Rather than accept this fortune for a questionable purpose, he became principal of a school on a salary of \$1,500 a year. His name is still cherished by people both North and South, because he would not sell his name for the betterment of humanity. George Peabody, a poor boy with feet sore, resulting from traveling with bare feet to the city to begin his career asked a boy on the way for some old shoes. The boy came out with a pair of good shoes. George did not want to take them as he was not able to pay for them but the boy insisted. George then asked for his name saying that he would repay him if ever able to do so. The boy would not give him his name, saying that he wanted to do something in the name of Christ for one who was in need, without hope of recompense. George reached the city, began work and the practice of economy and became wealthy. He was later a multi-millionaire and a great philanthropist, giving his millions of dollars to schools and other worthy institutions. He made several efforts to ascertain the name of the boy who gave him the shoes. When his fortune was great, he went abroad and carried the shoes with him. While abroad he received a communication stating that the boy who gave the shoes was on the New England Coast, a day laborer, having had the misfortune of losing his possessions. George Peabody wrapped the shoes in bills of currency, placed them in a box and shipped them to the boy who wanted to do something in the name of Christ for one in need. This man, now a day laborer, wondered when he opened the box. He understood when he had taken out his fortune and found the shoes at the bottom of the box. The Lord had not forgotten an unselfish deed done in His name. Caesar may bequeath his fortune to the common people. Mr. Rockefeller might give his 650,000,000, but unless the spirit of un-

selfishness is the actuating motive, the giving is in vain in the eyes of the Master. Florence Nightengale, having been educated by wealthy parents turned her back upon fortune and society to heed the call of the Master, saying she heard the cries of the suffering soldiers upon the battlefields. She would sometimes go for forty-eight hours without sleep or without food, administering to their needs. Paul was no longer in the strait betwixt two when he found that for him to remain with his brethren was better for them than for him to depart and be with Christ. It is well when we start out in life to ask this question: "What am I seeking?"

III. The third essential in the Master's conception of greatness is service. This is the natural issue of humility and unselfishness. Humility has an ideal. Its ideal is its superior. The ideal becomes its idol. The word ideal and idol come from the same root. The idol becomes an object of worship. An object of worship receives voluntary service. Unselfishness gives self—not to be ministered unto but to minister. Christ gave His life for a ransom for the purpose of buying back that which was lost. Certain characteristics mark this service of which the Master speaks.

1. It is not to be deaconas, but doulos. He says that one may become great by becoming a ministrant but to be chiefest of all he must become a servant (a bond slave). As the slave in the days of old was subject to his master's call at all hours, so the one who would be chiefest must be on duty for the master every moment. He must have no will of his own. His plans must be his Master's plans. He has been bought.

2. The service is not partisan. It is cosmopolitan. He is to be the servant of all. This is the missionary spirit. The mission spirit is not provincial. It extends from the first on to the last man. Our people, to some extent, after the Seventy-Five Million Campaign was put on, failed to sound as they should have the mission note. How can we serve all, one asks? We can serve all by giving the Gospel of Christ which is the power of God unto salvation to all who believe. The Scriptures say that the life in Christ was the light of men and that this true light enlightens every man. Again, we can serve all by co-operating with our brethren. No man can measure up to Christ's standard working alone.

3. Man's service, if he would meet the requirements, must administer to all the needs of the race. Christianity is not a specialist. It first seeks the salvation, the redemption. Then it works towards a finished product. Paul found the Gospel to be the panacea for all ills. It is the remedy for the drunkard, for the gambler, for the libertine. Wherever Paul went he offered the one arbiter, the "Unsearchable riches of Christ." A beggar came to Dr. Len G. Broughton's back door in Atlanta on a Sunday morning for a handout. Mrs. Broughton insisted that he come in and take breakfast with them at their own table. He demurred, but she insisted. He accepted the invitation. He was then invited to go to church with them. He said he could not. He did go at night and was converted. That was his last day to beg. He became an active member in the church. Well did the poet say:

"I gave to a beggar from my little store of wealth some gold,
He spent the shining ore and came again and yet again cold and hungry as before;
I gave a thought and through that thought of mine he found himself,
The man supreme, divine, fed, clothed and crowned with blessings manifold;
And now he begs no more."

We do well to see that our service is not only needed but is uplifting. A man on the sidewalk one morning met a waif who was selling papers. When asked if he wanted a paper, the man replied that he did not. On the opposite of the square he met the same boy who asked the same

question. The man replied again that he did not care for a paper. He then asked the boy if he had not asked him that question on the opposite side of the square. The boy replied that he had. The man asked him why he had asked him the second time. He said: "Mister, I am so hungry." The man asked him if he had no parents. He said, "None." He asked him where he slept. He said, "Under a little shed." When asked what he did for something to eat, he said, "I sell papers." The man said, "Come and go home with me." He carried him home and suggested to his wife that they adopt the boy as they had only recently lost their boy by death. His wife was willing and brought out a suit of clothes and put it on the waif. They determined to educate him as they had intended to educate their own boy. The waif was apt and made good with all his opportunities. He became the pride of this man and his wife. He did them honor. When the Southern Baptist Convention met with the Northern Baptist Convention some years ago in St. Louis the man who preached a great sermon for the convention related the story just told and then remarked, "I was the waif on the street that morning."

4. In the Master's conception of greatness duration of time does not count so much as readiness with which the servant responds. Those who were employed at the eleventh hour were asked why they stood idle. They said, "No man hath hired us." When the time came for settlement they received the same wage as did those who began with the first hour. It was because they responded as soon as the call came. Jesus wants minute men. With Him there is no time for going back to say "goodbye!" "We must work the works for Him that sent me while it is day, for the night cometh."

5. With the Master greatness consists not so much in quantity as in quality. It is not bulk, but the best which counts with him. This is seen in the parable of the talents. The two talented men received the same applause as did the five talented men. Each used his talents to the best of his ability. We sometimes draw back because we cannot do some great thing. We would be willing to preach like Paul, or to speak like Cicero, or to sing like Caruso, or like Galli curci, or play like Paderewski, but Jehovah wants to use the talent which he has given us, whether it be one or ten. If willing to use well the one talent, he may give us ten. Caruso practiced his songs fourteen times before he attempted to sing in public. Paderewski, the master musician, in old age spends two hours in practice before he appears in public. The motto of a senior class in a Wisconsin High School reads: "The elevator is not running; take the stairs." You may build your house in the woods and write a better book preach a better sermon, or make a better basket than your neighbor, but you will not have to build your road. The world will build your road for you to find you because it places a premium upon the best. Lindbergh is not an accident. The records show that he has made a practice of giving his best, even as a boy to his undertakings. Success is not an accident. The stars in their courses still fight for those who do their best for the right. The sun still stands to furnish light for him who would win God's battles before the night. Mary discovered no continent, but she erected a monument for herself in every continent where the Gospel has been heard. The Master gives the reason:

"She hath done what she could," said the Master,
"for me,"
How tender and sweet was her word!
"And the deed she hath done her memorial shall be,
Wherever the gospel is heard."

Ah, 'tis this that must try every deed that we do,
Ere Jesus pronounces it good;
Not the thing we have done, but the love it may show

And whether we've done what we could.

For the eye of the Master is on every one,
Not a sigh nor a single struggle is lost,
And it is not the much or the little we bring
But—what has the offering cost.

Not the poor widow's mite, nor the gold of the king,

Shall count of itself in the test;
'Twill not be the stamp of the coin that we bring,
But whether the gift is our best."

Man should appreciate the privilege of service to the extent of giving his best. He who practices this principle will belong to that small class who are sought and not to that large class who are all the time seeking. Best service is best advertising. The Master counts greatness by our best.

6. With him greatness is not based upon acquisition, but upon disposition. It is not based upon consumption, but upon production. It is not determined by what we do ourselves, but what we do with ourselves. It is not the possession of life which counts but the surplus which is used for others. He is glorified, not in the mere fact that we bear fruit, but he is glorified in the super-abundance. He would not have us be a sponge but a fountain; not a desert but a delta; not an amoeba—a parasite—but a flower. The flower opens wide and its heart gets on top. It gives out its best for the blessing of humanity and thus fulfills the purpose of him who made it. Christ would not have us to become conformers, but transformers. If called to a desert, He would have us water it. If the place is dead, He would have us resurrect it. If there is nothing doing, He would have us start something. If called to a valley of dry bones, He would have us re-people it. He who goes out feeling that the world is greatly indebted to him will find that the world is a poor paymaster. He who goes out feeling that he is indebted to the world and offers his best to the world will find that the world is a good paymaster. L. T. Aultman became principal of a school in a country community. After one year, he became pastor of the church in the community for one service a month. He continued as principal of the school. The second year his church went to half time and the third year to full time. He is pastor of the church and principal of the high school. The people say that they cannot afford to let him go. He has finished his college work and desires to continue his school work. They feel that he is a necessity in the community. He has planted his life and it is coming up in the lives of the citizens of the community. We are told that there is a certain tree in the East which when it reaches a certain stage shoots forth a large blossom with a sweet perfume. After this, it dies. It gives its life to fulfill its mission in order that it may be a blessing. A certain sea animal when she brings her young to the place of self-support, dies. The Master came, not to be ministered unto, but to minister and to give His life.

7. To measure up to these requirements, there must be self-surrender to the Master. The power of the Master's hand appears when the disciple surrenders to the Master's will. The marble may be ever so fine, but it is useless until committed to the sculptor's skill. A girl was disappointed in the purchase of her aeolian harp because she was unable to play the instrument. She went and read her instructions and found that it must be played in a breeze. Following the instructions, she found all that she had anticipated. An Antonius Stradivarius violin was about to be auctioned off for four gold guineas. At that moment the master violinist appeared on the scene, placed the instrument in perfect tune and began to play. Immediately the people's attention was attracted. They began to draw nearer. Soon they were charmed and many actually weeping under the spell of this violin in the

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Editorial

IGNORANCE AND UNBELIEF

With some people it is common to associate ignorance with faith, and to presume that the more knowledge one has the less use he has for faith. It is the pleasure of some who think themselves superintelligent to despise those who have faith in God, in Christ, in the Bible, as if their faith were in proportion to their ignorance, and reversely in proportion to their intelligence. Even some school people seem to pity the unfortunate freshman who comes to them, or the subfreshman who never arrives at College, because he clings tenaciously to the faith in which he was brought up.

Now it is easy to see both from the reading of the Bible, from observation of facts and experience, and from a little knowledge of the elements of psychology that faith and knowledge are not antagonistic to or exclusive of each other. One quotation from the Bible will help to clarify this matter. Paul says in his first letter to Timothy: I was before a blasphemer and a persecutor, and injurious: howbeit I obtained mercy because I did it **IGNORANTLY IN UNBELIEF**.

Here he makes it plain that his opposition to Jesus, being exceedingly mad against him, doing all he could to injure his followers was due to the twin afflictions of ignorance and unbelief. They go together. He was unbelieving because he was ignorant; and it may also be said that he was ignorant because he was unbelieving. Paul said it of himself and he certainly knew what he was talking about.

He confessed it with shame and sorrow. It grieved him that he had once been an unbeliever, and at the time so ignorant as to make him an infidel. There are some people today who boast of their ignorance and unbelief. They are those of whom the Bible says, "They glory in their shame". You will see in the secular papers occasionally letters from some who parade their unbelief before the public. They talk about things of which they are utterly ignorant. Their "arguments" are so puerile that a simpleton ought to be ashamed of them. They are all unconscious of what an exhibition they are making of their ignorance. Most people know now that the boasted title of "agnostic" means simply "ignoramus". They don't believe because they don't know. And some don't know because they don't believe.

Now this connection between knowledge and faith, or between ignorance and unbelief, is not a mere matter of religion; that is it is not confined to matters of religion, but is a universal psychological principle. The more you know, the more you believe. You can't believe a fact about which you have no knowledge or evidence. The testimony of a competent witness brings both knowledge and belief. If you know a thing is true, you certainly believe it is true. If you don't know it to be true, faith hesitates to accept and act.

This is true not simply in reference to statements of fact, but is just as true in reference to your attitude toward people. If you have a thorough knowledge of a good man, your faith is in proportion to your knowledge. However good a man may be if you don't know him you will not have faith in him. But the longer and more intimate your acquaintance with or knowledge of a good man, the deeper grows your faith in him. You believe in your father because you know him. You believe in your wife because you know her. Your growing knowledge does not diminish your faith.

And so it is in your knowledge of God, and more so. The deeper your knowledge, the stronger your faith. The less you know about God the less faith you will have. People who are in doubt

or are unbelievers have not availed themselves of the sources of knowledge offered us. Near the end of life Paul could say, "I know him whom I have believed, and am thoroughly convinced that he is able to keep that which I have committed to him against that day".

Again on the other hand much of our knowledge is acquired by faith. Faith is investigating, testing to find out what is true. The experiment discovers the truth or falsity of any question or statement. That is why scientists have a hypothesis. It is a venture, an experiment, to see whether it works. The use of a hypothesis is simply an effort of faith to increase knowledge. That is the way most of our scientific knowledge is attained. And that is the way much of our knowledge of Christ and the Bible is secured. Knowledge and faith go and grow hand in hand. Ignorance and unbelief are twin sisters.

TOLERANCE

There are several words that need to be said on this subject and we hope will be said while the subject is up and the occasion is good. Before much is said and while it is being said, there needs to be some clear, consistent and honest thinking on the subject.

To our way of thinking freedom is a much better word and a much better thing, for tolerance assumes an air of superiority and condescension which would graciously permit you to have an opinion or engage in certain practices, all the time assuming that you are wrong and really have no right to do it. Now give us freedom or give us something better than tolerance. Baptists have always insisted on freedom of conscience for every man on earth to believe or disbelieve whatever he chooses, without penalties imposed by others. This Catholics have always disbelieved and oppose and do so now. Catholics have persecuted others for their religious opinions down to this present generation. Baptists never. There is hardly a Roman Catholic country in the world in which Baptists have not suffered at the hands of Romanists in the past fifty years. It has been true in Louisiana within the past five years and less. This ought to positionize Baptists and Catholics on the question of "Tolerance". We believe in freedom.

Now this paragraph must go along with that: Freedom or tolerance does not mean that there is no difference between right and wrong, between truth and error. You cannot obliterate the difference between black and white, by ignoring it. The difference between a red signal and a green signal does not disappear because one man is color-blind. The difference is important and failure to observe it may be fatal. Don't get the idea that you can pass them without danger to yourself and others. Righteousness and truth are eternal and unchangeable.

Tolerance does not mean that you are to agree with a man whose opinions you know to be wrong. It does not mean that you are to permit them to be propagated without expressing an adverse opinion. Tolerance must work both ways. We are not to prohibit him from expressing his opinion, nor to visit physical penalties on him for differing from us. But that does not mean that we are not to endeavor to show him the error of his way, or that we are not to seek to show to others the falsity of his teaching.

Certainly courtesy is a fine quality, but so is honesty and love of truth and righteousness. There can be no love of truth and righteousness without its counterpart of hatred of wrong and falsehood. Action and reaction must be "equal, opposite and simultaneous". We cannot cleave to that which is good without abhorring that which is evil. There is no place for indifference. Of Jesus it was said, "Because thou hast loved righteousness and hated iniquity, therefore the Lord thy God hath anointed thee with gladness above thy fellows".

Some people seem to think that you ought to vote for a Catholic to be made President of the

United States in order to prove that you are tolerant. It is not necessary for you to put a man in the sheriff's office who is known to be corrupt just to prove that you love sinners. It might prove that you love sin.

J. H. Hamilton goes from Seminary Hill to be pastor at Eunice, La.

Mr. Raskob is said to have "made" \$80,000,000 in four years time. He certainly got somebody else's money.

Rev. T. W. Young, D.D., pastor First Baptist Church, Corinth, Miss., is engaged this week in a revival meeting at Chalybeate, Miss., assisting pastor N. A. Edmonds. Dr. Young will begin a meeting at Ruleville on Aug. 12, assisting the pastor, Rev. Geo. S. Jarman.

Brother J. J. Mayfield, of Canton, recently assisted pastor B. B. Hall in two meetings; at Providence Church, Lawrence County, in which 17 were added to the church, 15 baptisms; at Enon Church, Walthall County, 34 additions, 29 baptisms.

The Baptist of Chicago, official organ of the Northern Baptist Convention, says of Al Smith: "Whoever votes for him next fall will do so with the assurance from the candidate himself that if elected he will do everything in his power to modify and change the Eighteenth Amendment and the Volstead Act".

Brother W. R. Storie was with Pastor H. L. Byrd at Kokomo last week. In the middle of the week they were having conversions and prospects fine for a great meeting. Recently Brother Storie organized a new church at Belle Pine in Rankin County, starting with fifteen. They called Bro. Storie as pastor and are building a church house. He is at New Salem Church, Franklin County, this week.

Brother Sidney Galaher, of Booneville, R. No. 1, sends check to pay the budget subscription for Jacinto Church, and says, "I have never thought so much of The Baptist Record until recently when you began to take such a bold interest and stand against Alcohol Smith and his cocktail Catholic ticket. The sober and sane people of the state are behind you and your faithful fight for righteousness against rum and Rome. We sincerely hope that you will make it warmer and warmer for that secular editor and all his ilk. We appreciate it. Don't hesitate."

Every man and woman in America who believes in prohibition and who does not want this country controlled by Tammany must stand with unbendable backbone against the influences which will try to cajole or browbeat the people into voting for Governor Smith. This is a time that will test the strength of moral influences in America as they have never been tested before. The fight will be long, bitter, heavily financed, and unscrupulous in the methods of the Tammany ring and all of its activities. Will the South permit its politicians to sell its soul to Tammany? —Manufacturers.

Pastor W. S. Landrum writes:

Beginning July 22nd and running through July 27th Old Hebron Church, Jefferson Davis County, enjoyed a most gracious meeting. Rev. A. S. Johnston, Mt. Olive, did the preaching forcefully and effectively. The services were held in the morning and afternoon, with large attendance upon each service. We are not able to understand how that such messages as brought by Bro. Johnston can be without the most helpful and lasting results.

On the last day of the meeting, the pastor had the happy experience of leading eleven young people down into baptismal waters as a result of the meeting.

Looks like the editor of The Baptist Standard would get lonesome. Come on in, beloved.

Rev. Otho A. Eure will spend his vacation in Mississippi and can be had for supply last Sunday in August and first two Sundays in September. Address 412 Mable Street, Hattiesburg.

The Baptist and Reflector speaking of the coming of Pastor A. M. Overton to Baldwin from Tennessee says, "We very much hate to have to lose this progressive young leader".

Pastor W. E. Lee was assisted in a good meeting in Peach Creek Church, Panola County, by Brother Cole of Marks. There were thirteen additions to the church and Brother Lee says Brother Cole is a mighty fine preacher.

E. E. Dawson in The Baptist Standard says, "A glance at the announcements in the daily papers in the cities disclose the fact that great numbers of Texas pastors are discussing present political situations, platforms and candidates."

Dr. B. A. Copass of the Southwestern Seminary, Ft. Worth, says that in Texas an outstanding Negro and one of the meanest in the state has come out definitely for Al. Smith. He also says that in the North, in the great Negro centers like Chicago, Detroit and New York, the common Negroes are going to vote for Smith.

Recently somebody, said to be a Methodist preacher at Magnolia, sent to The Jackson Daily News a list of quotations from the Bible about grapes, vines and vineyards. Better be careful, "brother": you know how, in some people's hands, apples always turn to apple jack, peaches to brandy and corn to white mule.

Brother J. H. Lane writes: "Just closed a satisfactory meeting at Tangipahoa, Amite County, with pastor Gardner. Eleven accessions, and the community seemed to be brought under the influence of the meeting. The Record is read by most of the members, and to a member they say that eternity alone will tell the good that Gunter and Lipsey are doing for Mississippi just now. The Children's Circle, by Mrs. Lipsey, is growing with young and old."

Small boys a generation ago played "base," a game in which each tried to "catch" the others by outrunning them. Some times one who was fleeing finding himself about to be caught, would cry out, "King's excuse." In this way he escaped being caught. Some people today think if you are chasing the devil and he is lucky enough to get into a candidate for office, he is safe, and you mustn't say anything about him, or you might be charged with "getting into politics." Is the devil smart, or is he just a fool; or does he take the preachers for fools?

Dr. A. J. Holt writes for the Standard the following from Florida:

Dr. W. D. Nowlin, pastor of the First Baptist Church of Arcadia, created great excitement today by delivering a sermon in which he gave three reasons why he could not support Governor Smith for President. The house was packed and he was requested to deliver the same address next Sunday at 3 p. m. at the Opera House. All the church people of the city were present and apparently endorsed the views of the speaker.

We have always felt a bit chesty whenever we heard the phrase "unterrified democracy," for to us it stood for loyalty to principle and to the institutions and traditions of our people even when they were passing through fire and blood. As a small boy in 1876 we marched in the torch light procession and held our head high. "Them good old days" seem to have passed, for recently we have seen some "Democratic leaders" driven like a flock of chickens into the liquor coop, and turn up their toes to have their necks wrung to make a fat feast for Tammany. But there are some who are game enough to fight this thing through to a finish.

Convention Board Dept.

R. B. Gunter, Corresponding Secretary

State Missions Fundamental In Kingdom Building
State Mission work is fundamental in all of our Kingdom work. This is noticeably true in our present organization and with our cooperative program. The States are units in our South-wide cooperative work. The State organization is made up of churches. The churches express their interest in Kingdom work through our State organization. The State is the field that is being cultivated to produce harvest for every agency connected with or world-wide undertaking for Christ. In order to provide adequately for the Kingdom work throughout the world, we must do some intensive cultivation. Whenever the mission work in the state suffers, all the interests suffer. This does not mean the quenching of the Foreign Mission zeal, or of the vital ways of serving beyond our borders. One is the individuals whom we send, and the other is the means with which we send them. Neither is worth anything to the Kingdom without the other. The individuals must be sent and there must be means with which to send them. The more highly our people are developed within the State, the more fruitful the field. There will be both missionaries and means with which to send them, when State Mission work is what it should be.

But in our present program, we are not thinking merely of our own State. We consider our state as the starting point from which we carry on into the ends of the earth. We are endeavoring to comprehend the meaning of the Saviour when He spoke of "the uttermost part of the earth". As the life of the mission work on the Foreign Field is dependent upon the activities within the State, no less is it true that the life within the State is dependent upon the interest and activity in the fields beyond.

That the above may be realized, we have found it necessary to organize our work in a view to enlisting the largest possible percentage of our constituency. Hence, we have a cooperative program. The task assigned to Christ's believers is too magnitudinous to be accomplished by any single individual or by any separate state. While this is true, we feel no less keenly our obligation to obey the command.

We, therefore, while studying our State Mission work in September, will make our offering to the cooperative program in keeping with former agreements and for the purpose of complying with the entire commission. So, when the offerings for the special day in the Sunday School, after having studied our State Mission activities, come to the State Board office, the churches of which the Sunday Schools are a part will receive credit on the cooperative program for the contributions received and each of the seven interests will receive its proportionate part, thus conserving the spirit and principle of cooperation. This will be done, unless otherwise requested by the Sunday School.

We would appeal to our Sunday Schools everywhere to bear in mind that only four-sevenths of our Mississippi population make profession of faith. So, the evangelistic task is large. We do well also to consider the many churches without houses of worship and the enlistment work which needs to be done with 600 churches taking no part in our great Kingdom work. Following regeneration, information is necessary in order to enlist our people. Our State Mission work has been cut more than \$55,000.00 a year within the past five years, due to a lack of generous giving on the part of the churches. The only hope lies in increased contributions.

District Associations

Our district associations begin the latter part of August and continue until about the 26th of October. There are more than seventy. It is the purpose of the State Board office to visit all of the associations through representatives. Dr.

P. I. Lipsey, Reverend G. C. Hodge, Brother J. E. Byrd and the Corresponding Secretary will be in the field the greater part of the time during September and October.

How Can We Make the Greatest Success of These Associations?

First, by electing messengers who will be sure to attend.

Second, by arranging a program before the association meets.

Third, by giving our time to matters of vital importance. As early as possible after the association opens a report of the work of the year should be presented to the association. Following this, plans should be made for raising the balance of our quota before the year closes. Statements will be furnished by the State Board office to the various associations showing the quota for this year, the amounts paid up to the close of August and the balance due. We are furnishing this information so that there will be something definite to work on.

Fourth, some time and attention should be devoted to the consideration of the Christmas Thank Offering for the purpose of paying the southwide debts. In addition to this, definite plans should be agreed upon for making the every member canvass for 1929.

In conclusion, we would offer this suggestion for the churches to be thinking upon, and that is an increase of ten per cent for the net year over the contributions for the year 1928. This increase can be easily made by practically every church in the State. A gradual increase every year will bring us back to our former standing. An announcement that our churches have increased their contributions is always encouraging and has a tendency to stimulate interest everywhere.

One church which had thought their finances would necessitate dropping The Baptist Record out of the budget wrote us this week that since the paper is striking such blows for sobriety in the White House, they will have to continue the paper.

Since the Baptist World Conference at Toronto, three European Baptist Seminary presidents have visited the Southern Baptist Theological Seminary. They have had two objects in mind, one to call on President Mullins, whose illness kept him from Toronto, and the other to see the wonderful new home of the Seminary at "The Beeches." These men have been Rev. Joan Socaciu, president of the Baptist Theological Seminary, Bucharest, Roumania; Rev. A. Udvarnoki, president of the Baptist Theological Seminary, Budapest, Hungary; and Rev. Carl Schneider, president of the Baptist Seminary, Hamburg, Germany.

Editor R. H. Pitt in the Religious Herald of Virginia:

It looks very much as if the leadership under which Governor Smith secured his nomination reckoned the voters in southern States as feeble-minded. Loyalty down here to the Democratic party is to lead the voters to support a man who publicly announces his purpose to do what ever is in his power to modify the present policy of prohibition and who chooses as his outstanding representative, a Republican, who gives as his reason for his conversion to Democracy the hope that he can in some way, destroy prohibition which he characterizes as a "damnable affliction." (Mr. Raskob, a Catholic, chosen by Governor Smith to lead the Democratic Campaign, is quoted by the Associated Press as saying: "I see an opportunity of performing some constructive service by helping relieve the country of the damnable affliction of prohibition.") The ordinary political issues that come up in the course of party conflicts disappear in the presence of such a situation as this and unless we greatly misread the signs of the times, party ties will not hold the indignant Christian citizenship of our Southern country in the face of such a situation.

FROM LONDON TO PARIS

(By P. I. Lipsey, Jr.)

Paris, France.—One day last summer we got married, and fifteen minutes later set out blithely for Paris. Well, we got here just in time to celebrate our first wedding anniversary, rich with a year of stimulating experiences and fully eight per cent more blithe than when we started.

London is a great place to live. One of its best qualities is that it is not far from the French capital. So, for part of our vacation we are enjoying the beauties of the world's most delightful city, its lovely boulevards and parks, its palaces and great memorials, its sunshine and vivacious people, and its tourists who include many of our friends from home.

On our wedding day we visited Versailles, a pretty little city, mellow with romance and history, 12 miles from Paris. With us on this excursion were our dear friends, Mr. and Mrs. Ed-dins Lipscomb, a young couple from Baylor University. In our group, two "old veterans" of the war were visiting again with our young wives scenes which we but briefly glimpsed ten years before.

As we walked up the broad approach to the Grand Palace of Versailles, we gazed on the huge statues of famous French soldiers and statesmen which lined the way. But our peace was soon disturbed. Guides, declaiming their own virtues and the wonders which only they could show us, swarmed about us. They became so unpleasant that I decided to spray them with some of their own gas. Summoning bravado I brandished my arms menacingly and demanded:

"Have you ever seen the Amicable Building at Waco? One of the most remarkable specimens of Texas architecture! Sticks up out of the plains like a sore thumb! Is visible for miles in every direction!"

Amazement stunned the guides. Their mouths hung open in mid-air. Grief and disappointment shone from their faces. It was quite evident that they had never seen Waco's pride and joy, and now for the first time they realized the depth of their ignorance. They withdrew in a body, mumbling.

Then we picked a guide who didn't need to advertise his own excellences and entered the vast and resplendent palace which The Grand Monarch, Louis XIV, had built. We admired the rare sculpture and glorious paintings. We saw the royal apartments of the great king and of Louis XV, and Louis XVI and the window where Queen Marie Antoinette showed herself and her two children to the revolutionary mob. We descended the stairway up which the mob rushed, shedding blood as they came, to seek the fleeing queen.

Then we were led into a long, regal room bright with mirrors. This was the famous "Hall of Mirrors" in which the treaty of Versailles was signed in 1919, first by the allied delegates—President Wilson, Lloyd George, Clemenceau, and Orlando—then by the conquered Germans. A sad place this was for submission by the Germans, for it was this very hall that the king of Prussia, after crushing France and occupying their capital in 1871, declared himself Emperor William I, of Germany.

The grounds of the palace estate are more impressive than the palace itself. Terraces, lovely forests, noble avenues, pretty lakes and ornate statuary, all laid out on a magnificent scale, make a paradise of beauty. Here the monarchs held their festive garden parties. Here lovers strolled in the moonlight. Here ladies and gentlemen of the court gossiped, flirted, and intrigued. And here we shot up a dollar's worth of kodak film and strained the vocal chords which bear the chief responsibility in saying "Oh!"

Down near the lower level of the grounds we found an eloquent highwayman with one of these little open horse-and-buggies which I never can definitely identify (maybe it's a victoria). We were simple enough to engage him at his first

quoted price, no doubt, to his astonishment, for a ride back to the station. We four piled in, and under this driver's guidance visited the smaller places in the estate, the Grand Trianon and the Petit Trianon, where queens and certain ladies of the court, as well as Josephine the wife of Napoleon, used to dwell. Going up a hill, we two dismounted and helped the horse by pushing, but were severely scolded by the driver.

To finish off the wedding day properly we went to the Opera in the evening. The Opera sits like a perfect jeweled-box at the hub of six or more of Paris' most famous and popular thoroughfares: the Avenue de l'Opera, the Rue de la Paix, the Rue de Quatre Septembre, Boulevard des Capucines, Boulevard des Italiens, Rue Scribe, and others. Within, the Opera is a temple of artistic beauty, with broad marble stairways leading to various levels where are entrances to the auditorium. Tonight they enacted "Rigoletto", a dramatic musical spectacle which was but half the show for us; the Opera is one of the most lovely buildings in the world, particularly pleasing when its lofty series of galleries are filled with vivacious people from all over the world.

When that day went there were others. We viewed the sparkling city from the summit of the Eiffel Tower, tallest structure in the world. We rambled through Notre Dame cathedral, where the impatient Bonaparte snatched the golden circlet from the hands of the priest and crowned himself Emperor Napoleon. In the Louvre we saw many masterpieces of sculpture and painting. But we got more real "kick" out of a visit to the Chamber of Deputies of the French Parliament than from any other single spectacle.

The Chamber was crowded the day we got passes through my newspaper associates. The subject of discussion was that chronic issue, the government's plan for stabilizing the country's finances. All galleries were packed when the session opened.

The French deputies sit in a hall much like the semi-circular chambers of American legislative bodies, and quite unlike the rectangular chambers of the British Parliament. In other respects the French lawmaking body resembles the American Congress and differs from the British Commons.

Noise is the chief characteristic of the Chamber of Deputies—disorder, shouting, laughter and uproar. Some say it is the liveliest legislative chamber in the world. The president of the chamber undoubtedly qualified by having the loudest voice, by being able to deliver the most fearful bellow. But yell, shout, jeer, cheer, and gesticulate like wild men as they do, all seem to enjoy it and the gallery folk are just delighted!

Two deputies spoke, or attempted to speak, during our visit of two hours. Each was constantly interrupted by opponents and objectors—or by the lusty president who shook the walls with his cries for order.

To supplement his voice, the president had a loud, brass fire-bell on his desk. In the first stage of a disturbance he would wave his arms threateningly; if this was ineffective—as almost always—he beat on the desk with a stick like an angry schoolmaster; next he would yell fiercely and punctuate each outburst by giving the fire-bell a sharp tweak.

"Laissez parler!" (Let him speak) he would often cry, and sometimes point out a particular offender with his finger and roar at the top of his voice. The galleries roared back in glee.

Spirited discussion such as we observed, I am inclined to believe, rather than constructive action has been the order in the French Parliament since the war. England and Germany have had, and still have, their courageous statesmen, but France has had politicians who dared not impose the taxation which the war's expenditures have required. So the Frenchman's money is cheap and his national credit is pitifully low.

From Paris we went also for a tour of Eastern France where I visited battle areas I had

known during the war. Of this trip I hope to give an account soon.

WHAT ABOUT IT?

Several times in the last four weeks I have been asked two questions. First, "What is the purpose of the meeting of the Pastors to be held at Clinton the last of August?" Second, "What do you think of it?"

Let me give my answer to these questions here, but remember they are personal and not official.

As I see it, the purpose of the meeting is to study our present situation with the view to making and carrying out a better program during the coming year.

We need a program for two things, one for taking care of our present regular work to the very best advantage and another for doing well our part in "The Debt Paying Campaign" to be launched in December.

Now as to its importance. In my judgment we can make it mean a great deal. Too many of our plans and programs have been turned out half-baked. Many of them have come out too late.

Usually we have gone through the associational period discussing the past successes and failures, saying what ought to be done; but making few, if any, definite plans for doing these things.

Then we have gone to the Convention, mapped out a program and come back home to find that we have no organization through which to carry out the program. An organization must be snatched together, information imparted, and immediate results sought.

The results or lack of results are evident.

A meeting of the pastors for the study of our problems just before the meeting of the Associations ought to do much to better the situation.

The pastors could assimilate the information both as to problems and as to the best method of solving these problems and go back to their Associations and impart this information to the people whose confidence they have.

Then with the information before them the association could set up its own organization, give some instructions and have things ready for service as soon as all Associations and the State Convention have met.

While the meeting is to be altogether informal, it will be very informing and it should result in unity of purpose and plans, and a fine spirit of cooperation.

Pastors Go! Study all you can before you get there. Express your mind and get all you can from other minds. Then let the pastors speak to their people, and the people through their churches, and associations to the Convention, so that the action of the Convention shall be the outgrowth of the expressed thought of all the people. This done and we shall have a well-understood and acceptable program with plans and organization for the most successful consummation of this program.

Yours in Christ, Bryan Simmons.

Syracuse, N. Y.—The printing of pamphlets attacking Gov. Alfred E. Smith is believed to have led to the wrecking of the printing plant of H. Edward Newton, according to the Associated Press. The plant was entered by forcing open a door. All the windows were shattered, type was thrown out into the street, printed matter was destroyed and a large number of the Anti-Smith pamphlets carried away.

Newton said, according to the dispatch, that he was given an order for the pamphlets and had run them off according to instructions. Some time after he had received the job five men entered his shop and told him they did not like either his political views or his manner of airing them. They ordered him to stop printing and distributing the pamphlets. The following night his shop was placarded with Smith-for-President signs. Then two nights later his shop was entered and the destruction carried on.—S. R. N. Bureau.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

WHY I BELIEVE IN TITHING.

S. G. Posey,
Coliseum Place Baptist Church,
New Orleans, La.

Scripture: Various selections from the Bible on tithing.

Introduction. The discussion of this theme is in the light of three fundamental principles of Christianity as revealed in the New Testament. They are the divine ownership of God, the Lordship of Jesus, and the Stewardship of the believer. I believe that tithing is the minimum for the Christian Steward, because:

I. Tithing is an accepted and acceptable proportion. We find this to be true in the days of the Patriarchs, in the days of the Law, in the days of Jesus, and in the affairs of men today.

II. Tithing is a good way to recognize and demonstrate my stewardship. It is voluntary. It is equitable. It is simple. It is cultural in spiritual things.

III. Tithing is the most effective way of promoting and financing the Kingdom, in which I am vitally concerned. God approved it as a method in the days of the Patriarchs. God commanded it in the days of the Law. God blesses it today.

IV. I practice tithing as a minimum, because:

1. I believe in it not as a matter of law, but of grace; not for the sake of men, but for Christ's sake.

2. It works. After practicing tithing for years, through lean years as well as through fat ones, I am convinced that it is not only the only system for Christian stewards in kingdom financing, but that it promotes spiritual life and develops the grace of giving for the glory of God. (Teacher's Guide to Our Lord and Ours.)

WHEN THE OFFERING IS TAKEN I'LL BE THERE.

Dr. J. B. Gambrell expressed the wish that someone would write a hymn, the sentiment of which would be, "When the Offering Is Taken, I'll Be There." His wish has been cleverly complied with by Bessie Farmer Davis of Morehead, North Carolina, who has written the following, to the tune of "When the Roll is Called Up Yonder:"

At our Sunday morning service, when we've sung a hymn or two,
And have had the Scripture reading and a prayer;

And they take the morning offering—as each Sabbath day they do,
For our weekly church expenses, I'll be there.

Chorus.

When the offering is taken,
When the offering is taken,
When the offering is taken,
When the offering is taken,
I'll be there.

When I hear a talk on missions, and most earnestly am told
Of the heathen, for whose souls we all should care,

While the choir is softly singing, "Take my silver and my gold,"
And the offering is taken, I'll be there.

If they talk on education, once again my heart they touch,

And my part in that great work I long to bear:

So I try to give them something, even if it isn't much—

When the offering is taken, I'll be there.

O, it is a precious privilege to be allowed to give

To our Master's work, a joy beyond compare;
So, whenever God permits me, just as long as I shall live,

When the offering is taken, I'll be there.

(Teacher's Guide to Our Lord and Ours.)

MEETING THE NEED FOR MORE MONEY

Katherine Scherer Cronk.

At every conference on methods there are eager queries: "Can you give us any new methods of raising money? That is what we need most of all." The Bible has very little to say on the subject of raising money. It has much to say on the subject of giving money and using money. What we need is not clever devices for extracting gifts, but abiding principles for training givers. God's people have in their pockets, in their vaults and in their business all the money God needs for missionary enterprise. When we stoop to devices which we condone by saying, "Of course it is not the best way, but we needed the money so much we thought it would be all right", we belittle the power and the riches of God. We have bent our backs in freezing ice cream and stewing oysters instead of bending our knees in prayer. We can pray more money into the mission treasury than we can either freeze or stew into it.

Every canvass for funds should be begun in prayer. All special needs may be met by prayer. A mission board secretary had arranged to go to a woman of great wealth to ask for a contribution for missions. Time and again she had been asked for gifts to missions, but she had never made a large gift. Before this secretary made his visit, a group of earnest men and women agreed as touching this thing they would intercede with God. They were rejoiced to hear that, in answer to their prayers, a gift of ten thousand dollars was made. Let us be done forever with the deprecatory introduction of a great financial opportunity: "We have now come to the unpleasant part of our program." Let us banish forever our "begging committees." Let us decide once for all that we will never lower our standards to raise money. Then let us pray earnestly for the money that is needed and, as ambassadors with the profound consciousness of carrying a message from the King, let us present to God's stewards the needs and claims of His Kingdom. A definite statement of financial needs and opportunities should be placed in the hands of each member as an aid to prayer.

Giving Money and Service.

The real headquarters for the campaigns that furnish the millions of dollars needed for the missionary enterprise are at mother's knee. A man who has given hundreds of thousands of dollars for missions replied when he was asked how it happened that he made such large gifts: "It didn't happen at all. When I was a little boy my mother taught me to set aside for the Lord's treasury a certain part of all the money I had. I simply have more money now than I did then."

It is not "frenzied finance", but the careful home training in stewardship that will fill missionary treasuries.

In the home of one of our great missionary leaders there is a strong box known as the Lord's

(Continued from page 3)

hands of the master player. Bidding was resumed, going from five to ten, to twenty, to fifty, to seventy-five, and the violin was called off at one hundred gold guineas. If we have not been making good it may be due to the fact that we have not fallen completely into the Master's hands, and not to have read His instructions.

When one surrenders to Him, His eye is ever upon His servant as was the eye of Jehovah upon His temple in answer to Solomon's prayer. The boy friend of George Peabody was not lost from Jehovah's sight. Florence Nightingale, with her sacrifice erected a marble statue for the eyes of the people to look upon and her memory will continue fresh in the hearts of those who are acquainted with her noble deeds. Dr. John A. Broadus, who preferred to die rather than allow the Southern Baptist Seminary to die, left a name which those who know him will not suffer to die. When looking upon the marble shaft which marks the last resting place of all that is mortal of him, one is reminded of the scene at the place of the one rest day this great man had during the year. It was at a summer resort. An old gray-haired darkey was stationed at the spring to dip water for the guests who came. At evening time while those interested in worldly amusements were engaged in their pastimes this great teacher was found in the shubbery near the spring kneeling with the old gray-haired negro, one hand resting upon the old negro's head and the other lifted toward Heaven while praying for the salvation of the old darkey. He had one rest day during the year, but won a soul to Christ. A poet well expressed the experiences of some who have made the full surrender when he wrote the following poem:

"I said, let me walk in the field,
He said, nay, walk in town.
I said, there are no flowers there;
He said, no flowers, but a crown.

I said, but the skies are black,
And fogs are veiling the sun.
He said, yet souls are sick,
And souls in the dark undone.

I said, but the air is thick,
There is nothing but noise and din.
He wept as he sent me back,
There is more, he said—there is sin.

I said, but I shall miss the light,
And friends will miss me, they say.
He said, choose tonight,
If I am to miss you, or they.

I pleaded for time to be given,
He said, is it hard to decide?
It will not seem hard in Heaven
To have followed the steps of your guide.

I cast one look at the field,
Then set my face toward town.
He said, my child do you yield?
Will you leave the flowers for a crown?
Then into His hand went mine,
And into my heart went He,
And I walked with a light divine
The path I had feared to see."

The world is coming more and more to believe the words of the Saviour when He said: "Whosoever of you will be chiefest, shall be the servant of all." Put this into practice and the places of prominence will await you, while honor runs to meet you.

treasury. Into that box father, mother and the children put at least one-tenth of the money that comes into their hands. From there the church envelopes are filled on Sunday mornings with amounts agreed upon in council for the gift of each member of the family. Special offerings also go into this box.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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 MRS. W. Y. QUISENBERRY, Clinton, 1st Dist. Vice-Pres.
 MRS. M. F. DOUGHTY, Shaw, 2nd Dist. Vice-Pres.
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MRS. CLAUDE ANDING, Flora, 1st District
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 MRS. E. R. SIMMONS, Meridian, 4th District
 MRS. W. J. PACK, Laurel, 5th District
 MRS. J. A. TAYLOR, Brookhaven, 6th District

Suggested Program For Associational Meeting

The attention of each Associational Superintendent is called to the program here given, and each is urged to follow as nearly as possible for her annual Associational Meeting. Where the W. M. U. meets with the regular association, lack of time may prevent giving the entire program. But much of it can be given.

Our State Ruby Anniversary Chairman, Mrs. Ned Rice, prepared the program. She says: Of course I know each Superintendent will have local business to work in; but I think a real Superintendent who is working at her job will want only an outline to build upon, and I trust this will prove helpful. I do want our women to think VICTORY, pray VICTORY, plan VICTORY. Somehow I have the optimistic faith to believe we shall have the VICTORY. I am so enthusiastic over this year's plans. The further we go into them the more I am in love with them."

VICTORY Program. (Ruby Anniversary)

Song; O Zion Haste.

Devotional; (For devotional ask each society president and every society and Associational officer to come with Scripture verse which carries the idea of victory. Then let Leader for few minutes give thoughts on 1 Cor. 15:57 and 58, verse 58 giving the ultimate victory of motive to service.)

Leader; "The SPIRIT of the Ruby Anniversary comes to us today in;

1. The spirit of LOVE that was born in the hearst of loyal, doting women 40 years ago. (3 minutes by speaker on beginnings of W. M. U.)

2. The Spirit of COURAGE that counted not the difficulties. (3 minutes on obstacles and difficulties first few years.)

3. The Spirit of FAITH that realized God's promises never fail. (3 minutes on Faith and what it means this year in winning.)

4. The Spirit of PRAYER that guided every step of the way. (3 minutes on what prayer has meant to the success of the W. M. U. and what it continues to mean in winning this victory.)

5. The Spirit of SERVICE that considered no task too heavy nor great. (3 minutes on some of the pioneers of our work definitely illustrating this, closing with the necessary application to this victory.)

6. The Spirit of CHRIST HIMSELF who gave His LIFE for others. (3 minutes on past, present and future GIVING in our work.)

(This can be made to be more effective to have each Spirit with bright red poster with name of Spirit, except last, have the one who gives this simply clad in pure white.)

Our VICTORY in this Ruby Anniversary is: (presented by three posters)—40,000 new members added.—40% Increase in Number organizations.—4 Million Dollars.

"OUR Association is helping; Reports from local societies (Superintendent will state definite aim each society must reach.)

Book of Remembrance presented and discussed. VICTORY in acrostic.

Song; "On to Victory".

Victory in Acrostic

V—ision.
 I—ndividual interest.
 C—onsecrated concern.
 T—imely thought. (or thinking it through)
 O—verflow offerings!!
 R—ecognized responsibility.
 Y—O U!!!

(The Y in Victory is the same as Y in Ruby Anniversary.)

The Book of Remembrance

At the January meeting of the Executive Committee of the Southern Union, it was enthusiastically voted that each State should have "A Book of Remembrance", wherein should be recorded certain successful attainments and special gifts during the Ruby Anniversary. The Birmingham Printing Company graciously offered to present these Books to the States, which offer was most gratefully accepted. These Books will be handsomely bound in embossed leather, with appropriate cover design; and will have a permanent and prominent place in the offices of the State Headquarters.

In our Mississippi "Book of Remembrance" there will be:

1. Two full pages devoted to each District which reaches its quota in number of organizations and meets its full apportionment. The names and pictures of the Vice-President and Young People's Leader will be given.

The Vice-President will be given the privilege of having recorded on these pages any signal service or specially sacrificial gift from her District.

2. There will be a space for every Association that gives a perfect ruby, with the names of the Superintendent and Young People's Leader of that Association.

3. There will be a space for every Woman's Missionary Society, every Y. W. A. or Young People's organization that give a ruby, with the names of the officers of that society or auxiliary.

4. A page will be devoted to every "Ruby Group" of Young People's organizations in each Association, the requirement being the gift of a perfect one-carat ruby.

5. A full page will be given to each individual gift of one ruby, with the name, picture and something of the donor.

6. Memorial Gifts.—It is earnestly hoped that during this year there will be many memorial gifts, honoring departed ones by honoring the God they served. A page will be given to each gift of a perfect ruby, with the name and picture and something of the life of the one thus honored. Space will be given for mention of a gift of this nature which amounts to the price of one-half a ruby.

A perfect ruby we are told brings one thousand dollars. Let us think in terms of "Rubies" for the next few months.

Two Mission Study Books

I have read recently two excellent books which I wish to commend to the use of our women and younger folks. One is "African Adventures", by Jean K. McKenzie. It is primarily for boys and girls but I am sure it will prove interesting and instructive to other people. Someone says the author gives the narrative as if she were one of those who had passed in it and to be able to do

this is a genuine talent. Dan Crawford in his "Thinking Black" goes a step further, and says that true sympathy and acquaintance with our African brother should make us able to think in his way. This book tells of the responsibility that is felt by Christian boys and young people of Africa to carry the good news to other tribes, and of how they give themselves to doing it. I wish that all of us could so feel this personal debt.

The other book is "Lottie Moon", by Mrs. Una Roberst Lawrence, and it reads like a romance. The author goes back to the 17th century and to Bonnie Scotland and tells of Robert Barclay, the Quaker preacher. She crosses the ocean with Thomas Barclay, his grandson, afterwards great statesman and friend of Washington and Lafayette. We make the acquaintance of Thomas' son, another Robert, and of Roberts daughter, Anna Maria, who was married to Edward Moon and came to live at Viewmont, a beautiful estate in Albermarle county, Virginia. Here it was that Charleston's third child of the house was born and lived through her early life. Lottie, as she grew into lovely young womanhood, was not religiously inclined, and turned more readily to the classics than to the Bible. Wilful and daring, she was a leader among the girls at the Virginia Female Seminary and at Hollins Institute in fun and frolic but took high standing also in her studies and delighted in languages, majoring in Latin and Greek. Two years before her graduation, in a revival at Charlottesville conducted by the pastor, Dr. John A. Broadus, she was converted and made complete surrender of herself to the Lord. Henceforth her brilliant mind, her ready wit, her power of strength, her strong will, her power of thought, were employed in His service. Romance also came with its seriousness into her life. The period of the war is dedicated to rapid passing pages, and the years that follow we go with Miss Moon to her chosen life-work in China. There for forty-two years she lived and loved and labored. Will you not read this beautiful story of a beautiful life? I had had great pleasure in it.

—Mrs. P. I. Lipsey.

The Baptist Assembly

The attendance at Castalian Springs was not so large as we have had on former like occasions. Change of both time and place doubtless was responsible for this. But those who attended will look back upon the days spent there with pleasurable gratitude. Seldom has a more congenial body of Christians assembled together than on this occasion.

W. M. U. Day was Thursday—the last day. For the morning hour we had as speaker, our beloved Minnie Landrum, just landed from Brazil. A marvelous message she brought us from the land of her love. All look forward to many such messages from her while at home on furlough.

The evening session was given to a Ruby Anniversary Demonstration under the leadership of Miss Ruby Quillen. It was most enjoyable as well as most helpful to the appreciative audience.

The W. M. U. Class was under the leadership of Misses Traylor, Kethley and Lackey. About forty enrolled for this work.

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P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word
which must accompany the notice.

East Mississippi Department

By R. L. Breland

Leggo Meeting

Leggo Baptist Church is located
in the northwestern part of Yal-
owbusha County, near Ford's Wells.
It has a very small membership, but
the few are faithful and true. It is
composed of the Magees, Cokers,
Rollines, Gores, Bartons, Pattons,
Smiths, Lakeys, and perhaps a few
others of the faithful few.

Rev. Bryan Simmons, one of our
State Evangelists, began a meeting
at this place on July 19th, and con-
tinued through July 27th. He was
ably assisted by Rev. Carey Rushing
as music director. The congrega-
tions were large, especially at the
night services. Big Springs mem-
bers help us much in the meeting.
Many came from Oakland, also.

The evangelists did their part well,
and the people were hearty in co-
operation. Bro. Simmons was at
his best and preached some powerful
gospel sermons. I am sure they will
bear much fruit in the years to
come. The results were not what
they had hoped for, but "God giveth
the increase".

The last day we had all day ser-
vice "with dinner on the ground".
The Record was subscribed for by
the families of the church and the
other signs of improvement were
visible. The meeting closed out Fri-
day afternoon with two additions to
the little church. All were well
pleased with the preaching and the
singing, and an invitation was given
for another meeting next summer.

Big Springs and Oakland Churches
helped out in the meeting in a fine
way, and their services were greatly
appreciated. A good contribution to
the meeting was made by the faith-
ful little church with some outside
help. Pray for us over this way.

Notes and Comments

Rev. H. I. Rushing has located at
Hardy, just over in Grenada Co.,
and will serve the church there, at
Graysport and some others while
teaching the Hardy School. He re-

The Orphanage Signal

Orphans Barred from Public Schools

This is a message that astonishes
every Baptist in the state. We had
asked permission to enter our chil-
dren in the Jackson public schools
this year. But, the recent action of
the Jackson school board was to bar
every child under the eighth grade
from the schools, denying the or-
phan children the rights that they
even allow the Negroes.

It is time that the Baptists of the
state of Mississippi are awakening
to the realization of the unfairness
of the Jackson school board towards
us, included on the rolls drawing
money on each child within the
school age and then barring the
child from the rights.

A child entering the Orphanage at
the young age of which we receive
them, given what education they re-
ceive on the Orphanage campus up
until they are practically grown,
renders them unfit to meet condi-
tions on the outside, knowing noth-
ing but an Orphanage and thinking
only from that term, means to send
them out unprepared to meet the
public. It is true the Jackson school
board gives us the privilege of send-
ing the children over the eighth
grade, but that is understood as
complimentary and not because as a
right of the children.

The three Homes spent within the
city of Jackson last year more than
one hundred thousand dollars, and
all we have ever asked of the city
of Jackson is the rights that others
enjoy.

A bill was introduced in the Leg-
islature by a friend of the Orphan-
age, making it a law that the chil-
dren should be educated in our free
schools. This was done because it
could be well seen that Jackson was
going to take the step which they
have taken. It passed the lower
House, reported out of the Senate
committee favorably, but was per-
mitted to die without even being pre-
sented to the Senate.

The question that I want to know
is, are Baptists willing to spend six
or eight thousand dollars of Bap-
tist money for the education of chil-
dren in the Orphanage who ought
to have free school rights as other
children? The expenditure of
money, however, is not the big ques-
tion, but the great question is, are
we willing to house our children in
our Orphanage and not permit them
to enjoy the rights of other children,
and without coming in contact with
the outside world whatsoever, and be
a mental dwarf as to the problems
of the outside world?

I am thoroughly convinced that

cently took onto himself a charming
bride to share life's responsibilities
with him.

The writer is with Pastor B. F.
Odom at Springdale Church, Attala
Co., this week in a revival meeting.
Will be with Pastor O. P. Breland
at Fellowship, near Mathiston, next
week.

there is no law in the state of Mis-
sissippi that would bar the orphans
from free school education and yet
a legal battle needs to be decided on
between Baptists themselves, so far
as our Home is concerned. Merid-
ian educates Masonic orphans, Co-
lumbus the Presbyterian, Natchez
those within her bounds, and yet
Jackson refuses to do so.

There are two steps which Bap-
tists should take. One is to see
that our children are given free
school rights, or locate their Home
in another section of the state where
people will be more considerate.

I have presented you these facts
that you may know the attitude
which has been taken towards us.

Two Picnics for Orphans

Mr. and Mrs. Isadore Dreyfus and
daughter Margaret, gave their an-
nual picnic for the Orphanage out
at the park last week; followed by
one given by the Elks Club on Fri-
day of this week. I have never wit-
nessed children that enjoyed outings
more than these. Everything pos-
sible was done for the convenience
and happiness of the children.

These are great outings and the
children look forward from year to
year to enjoying them.

News Items

We have a large number of our
children who are visiting the
churches and organizations who
adopted them to clothe, and they
are reporting great times.

We have some of our fine girls,
formerly from the Home who are
visiting us, which is always a de-
light.

We still have a large number of
visitors, which is very pleasing to
us. We want them to continue to
come when it is convenient.

Our total number of applications
to enter the Home, of whom we
have not been able to give consid-
eration, because of financial condi-
tions and room, has reached more
than three hundred. We have a
number of pathetic letters, and a
large number of our pastors are in-
sisting that we take the ones from
their community, and yet it is totally
impossible for us to do so with the
amount of finances which we are re-
ceiving.

Our Needs

Our needs at present are night
shirts for the boys, gowns for the
little girls, and all kinds of food
supplies.

Start now to prepare for the
Thanksgiving cars and let us make
it the greatest ever received.

—B. E. Massey,

Supt. Miss. Baptist Orphanage.

Sister Jane Schmitz, mother of
Rev. C. T. Schmitz, of Coffeeville,
died July 20th, and was buried in
Elam Cemetery. We sorrow with
the bereaved.

We regret to learn the death of
Miss Ruble Kyle, daughter of Rev.
R. A. Kyle, of West Point, which oc-
curred July 24th. May the Lord
comfort the bereaved ones.

Rev. Bryan Simmons is conduct-
ing an evangelistic campaign with
Pastor Perry, near Corinth, this
week. Brother Compere is leading
the music. It is a fine thing for
our rural churches to use Bro. Sim-
mons, as he does good work out
there.

MAGEE'S CREEK

A revival meeting at Magee's
Creek Church July 12, with thir-
teen additions; twelve were baptiz-
ed and one is awaiting baptism.

Rev. Mack Jones did the preaching
and did not seem to tire in his ef-
forts to make the Bible plain. Never
have I heard more Bible preaching
in every service throughout a meet-
ing. He was invited by a unanimous
vote in conference to do the preach-
ing in the revival next year.

White Oak Meeting.

Our meeting at White Oak em-
bracing third Sunday in July, last-
ed 7 days. Bro. W. L. Meadows, of
Morton, did the preaching. I filled
his pulpit at Morton Sunday.

Bro. Meadows was raised in Smith
County not far from White Oak.
Many of his old time friends as
they heard the great sermons could
hardly realize that it was the same
Willie Meadows. Bros. Sam and
Jode Dupes led the singing. White
Oak is known for fine singing.

We had rain and a lot of sickness,
but the people came and we had a
fine meeting, received 12 members,
6 baptized and 6 by letter.

Bro. Houston and wife came into
the church by letter. He is head of
the fine Consolidated School.

The Lord be praised for the bless-
ings. This is my twenty-first year
with these good people as pastor.

D. W. Moulder.

GRENADA.

Have just returned from a nine
days meeting with the saints at
Myrtle, Miss. Our congregations
large and the interest fine. The Lord
added to the church seven members.
A canvass of the town showed only
four who were not members of some
church. Bro. Huffstatler is the much
beloved pastor, and is doing a splen-
did work in that field. W. E. Farr,
Jr., assisted in the singing. One
afternoon during the meeting we
visited Blue Mountain College, and
were shown through the two new
buildings recently finished, the ad-
ministration building and dormitory.
I have visited every college in the
State of Mississippi, and the build-
ings eclipse any in the state. All
honor to Pres. Lawrence Lowrey and
the trustees.

Yours for a greater college,

W. E. Farr.

OLD MELODIES

Old Melodies by the masters of
melody and by William Walker of
Spartanburg, S. C.—loved for his
faithful service, whom many of you
may remember pleasantly. He
traveled thousands of miles in Sou-
thern States, teaching and selling
this famous book "Christian Har-
mony", still selling to those who will
learn music by this easy way. Pe-
culiar in its seven syllable character
note system.

WITH BULLARD IN KENTUCKY

I recently had the pleasure of being associated with Rev. W. S. Bullard in a meeting at his splendid church at Columbia, Adair county, Kentucky. Bro. Bullard has been with this people for somewhat over a year now, and it was a delight to me to see how completely he had won the confidence of his people both in himself and in the Lord. I have no word to say as to how well Bullard preaches from the pulpit since I heard him only once in my pulpit at Star, what time we were both in Mississippi College; but in his daily contact with people, Bullard preaches as eloquently as any brother I know. It is a trite saying that such preaching is the most effective ever done anywhere by anybody, and the man who doubts its effectiveness needs to take a trip to the delightful hill country of Kentucky that he may see for himself what Bullard has done at it. People of that community of all religious opinions and none speak of Bullard as a genuine man whose honesty and trustworthiness certify the reality of his religion.

Then, I wish you could see Bullard's church—I mean both the house and the people. The people have such a church plant as you would expect such a people to have, and they are a people as genuinely refined, religiously elegant and hospitable as I have ever faced anywhere in Mississippi, and that is as far as I can go in complimenting any people. The church is situated in a strategic position which places the pastor at the very centre of as fine an opportunity for service in the Kingdom as I know anywhere.

Bro. Gayle Holcome, Oxford, Mississippi, led the singing in the meeting, and he did this to the edification and delight of the people. We all worked, the whole great church as well as the invited laborers, and the Lord added His blessings. To Him be all the glory for the splendid success with which He crowned our efforts.

—Lawrence Bracey Campbell.

INVERNESS

The Baptist Church at Inverness has just closed a two weeks meeting which is generally considered the best the church has had in man years.

Brother E. A. Bateman of Skene, Miss., did the preaching and Walter Grafton, of Eudora, lead the singing. All who know these men know that the services were of a high order. I have never enjoyed finer fellowship than I have enjoyed during these two weeks with these two men of God.

I know of no preacher more true to the Word of God and to his own convictions than E. A. Bateman. He is a Gospel minister of rare ability, possessing in a marked degree the evangelistic fervor so much needed in these apostate days. The word compromise is not in his vocabulary.

The spirit of the meeting swept over the community and the crowds increased to the last service. There were about thirty additions to the church, eighteen for baptism and

the others by letter and statement.
—C. E. Welch, Pastor.

LIBERTY, MISS. POLITICS

Mr. Editor of The Baptist Record:—

Many of the old time democrats and Baptists have been reading the comments and articles in your excellent Baptist paper with interest, and it seems that the situation is deplorable. There will be many Baptists here that will not vote for Al. Smith on his wet and religious record. His denomination has in

the past forced religious views in politics and state. Many say that they cannot trust a wet president to enforce all the prohibition statutes. Many will not vote for Hoover, though he has a very good record. He is in the wrong crowd.

The Republican Party has appointed and upheld colored men in Mississippi and Louisiana and other states in office with power to appoint white, competent men with positions. For instance, Perry Howard, in Mississippi, tried for graft and embossment at Biloxi, though

they could have appointed good white men. Some will not vote for president this time.

—A Baptist Democrat.

The elderly couple were visiting the cemetery. The wife wandered ahead of her husband.

On one tombstone she saw the words, "Tempus Fugit" (Time Flies), and remembered that the same words were on their old clock at home.

She called to her husband: "Here's the grave of the man who made our clock."



**"A wise man
built his house
upon a rock—"**

*and the rains descended, and the
floods came, and the winds blew
and it fell not; for it was founded
upon a rock."*

Like rock house foundations, the essential quality of rock for monuments is durability. Other important qualities are beauty, legibility of inscriptions and adaptability to design. Granite is the only stone that fills these requirements, and many granites do not possess all these qualities.

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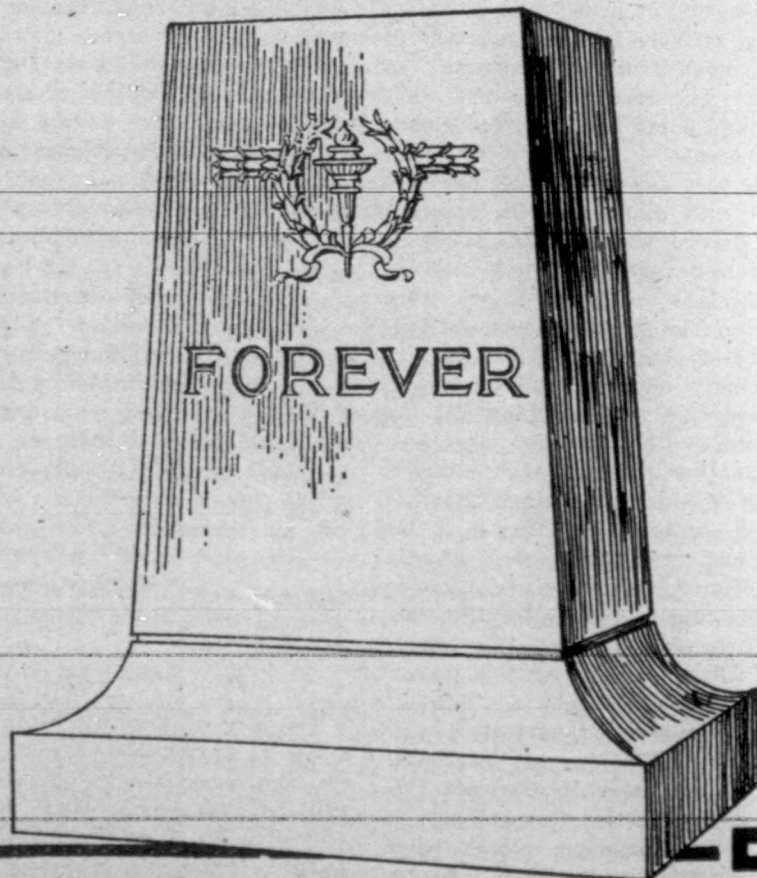
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B. H. Heyward
Treas. & Gen. Mgr.



The Children's Circle

Mrs. P. I. Lipsey

My dear Children:

You will see from our Contribution Account that we are doing just what I wanted done. We are taking up the B. B. I. work again, and tapering off with the Orphanage gifts. Next week, I hope to tell you our B. B. I. girl's name, and something about her, and that will make it more interesting, won't it? In September, when the Baptist Bible Institute opens, we want to pay to her all this that we have, and as much more as comes in this August. Of course, the larger the amount we pay then, the smaller will be what we will have to pay later.

Here is a verse for us this week: Speak ye truth each one with his neighbor. Ephesians 4:25.

With much love,

Mrs. Lipsey.

B. B. I. GIRL.

Brought forward	\$ 70.60
Fay Reynolds	.15
Junior and Primary Classes, Oakland	1.00
Sunbeam Band, Neshoba Church, by Helen Vance	1.75
Sunbeams, 15 Ave. Church	
Meridian, Janalo Cromaux	3.00
Maggie Sue Vickery	.10
Essie Belle Currie	.10
Dorsey Byrd	3.00
Mary Elizabeth Cooper	.10
Lavergne Smith	.10
Aileen Smith	.05
Annette Smith	.10
James P. Husband	.15
Loraine Wood	.10
Louise Duren	.10
Ruth Doty	.10
Annie Ford Smith	1.00
Martha Ann Kelso	.50
Total	\$ 82.00

ORPHANAGE

Brought forward	\$ 166.21
Virginia Richardson, Stevenson Sun Beams	1.50
Sibyl Pitts	.35
Martha Ann Kelso	.50
Total	\$168.56

Walnut Grove, Miss., May 7, 1928. The Junior B.Y.P.U. of Walnut Grove has given \$2.65 for the orphans, and we wish it to go through "The Children's Circle." We close, hoping that it will help some orphan. Junior B. Y. P. U.,

Fay Ferguson, Sec.

Your fine gift, Fay and dear B. Y. P. U. members, has gone to swell our June contribution to the Orphanage. You will notice that it swelled a good deal from what we promised to give.

Dundee, Miss., June 18, 1928.

Dear Mrs. Lipsey:

We have enjoyed reading The Children's Circle, and we are interested in helping the orphans. We are sending 50c for them. Sam, 10 years old, is in the 5th grade. Sister is 8 years old and in the 4th grade. I am letting someone else write you.

Your friends,

Clara and Evalena Lammerly.

We are grateful to Sam and Clara and Evalena, and have added them to our list of Honor Members.

Tchula, Miss., June 13, 1928.

Dear Mrs. Lipsey:

I am a little girl 8 years old. Have brown hair and brown eyes. Am a member of the Baptist Church, and now wish to be a member of this nice Circle, if I may. I am sending \$1.00 for the Orphanage. I have not either brother or sister. Get so lonely sometime. I wish we were able to take a little orphan baby to care for and love, but we are not able to care for a baby as it ought to be. Mother's health is not good

at all. We, Mother and I, are taking a vacation soon. We are going to visit our kinfolks in McComb, Summit, R. F. D. No. 2, and Ediceton, Miss. I know I will have a good time. Love to Mrs. Lipsey and all the orphans.

Juanita Ballard.

I wonder if you have finished your nice vacation, Juanita?? I hope Mother was benefitted by it. Thank you so much for the dollar.

Meridian, Miss., June 16, 1928.

Dear Mrs. Lipsey:

I am a little boy 9 years old. I am in the 5th grade. I have never failed in school. I want to help you with making up the \$100 for the Orphanage Home. I have two friends that have been there, Henry Allen and Etheredge Walker. My sister has one that has been there, Susie Walker. I will send more some other time. I have put 10c in this letter. I want to join "The Children's Circle." I have read the letters often, and I like them very much. I sure will thank you if you will let me join. Yours truly,

Percy L. Williams.

923 A Street.

I thank you, Percy, for joining, and for the money. When you write again, think of the B. B. I. girl, please sir.

Dundee, Miss., July 6, 1928.

Dear Mrs. Lipsey:

I am 8 years of age. I have yellow hair, gray eyes. I hope to see my letter in big print in The Baptist Record. I want to join The Children's Circle. A new member,

Nancy Jo Webb.

You will see it in the Circle twice. Nancy Jo, if you send a little gift for the B. B. I. girl. I won't promise about the big print, but the name will be at the close of your letter, and in the list of givers. How's that?

Carpenter, Miss., July 3, 1928.

Dear Mrs. Lipsey:

I am a little girl 11 years old. I have been going to school, but it is closed now. I go to S. S. and church every Sunday. I am a blonde. I have three brothers and two sisters. I have been sick ever since Christmas. I will close, with much love.

Your new friend,

Virgie Mae Thornton.

I'm so sorry, Virgie Mae, you've had such a long sick spell, and hope you will soon be better. Not much fun to be sick.

Carpenter, Miss., July 3, 1928.

Dear Mrs. Lipsey:

I am a little girl 12 years old. Have been going to school, but school is out. I will be in the 7th grade next winter. I am a blonde, blue eyes, light complexion and light hair. I go to S. S. and church every Sunday and BYPU too. My sister, Virgie Mae Thornton, and myself want to be new members of the B. B. I. girls, and hope to see our letters in print next week.

Your new friend,

(Miss) Gertrude Orilea Thornton.

Well, Gertrude, you and Virgie Mae are now members of our Circle, but to be members of the "B. B. I. girls", you must send a contribution for our girl. That is the only way to get into that. How about it? Come again.

Wade, Miss., June 30, 1928.

Dear Mrs. Lipsey:

We are the Primary Class of Wade Baptist S. S. Beginners are we, but the needs of the orphans we see, so each of us enclose a small offering (of \$3.00 for the Orphanage), Doris Goff, Mary Goff, Clyde Vaugh-

an, J. P. Faggard, Winston Vaughan, Verna Johnson, Howard Davis, Harold Kirkwood, James Faggard, Pauline Faggard, Walter and Arthur Waltman, Lillie Newman, Morris Waltman. May God help us and teacher to do more next time.

Mrs. W. A. Vaughan, Teacher.

We thank you all, and your teacher, boys and girls. We know you won't forget us "next time." Your offering is not small for your number.

Jackson, Miss., June 24, 1928.

Dear Mrs. Lipsey:

I am a little girl 9 years old, and in the 4th grade. I go to school at Pope. My teacher's name is Miss Mathleen Bearden. I love her very much. Father takes The Baptist Record and I read the children's page every week. I am glad that we have a children's page. I have a Father and Mother. I am sending for the Orphanage \$1.00. With much love, A new friend,

Addie Lee Ragan.

We couldn't do without the Children's Page now, could we, Addie Lee? Thank you for the dollar and don't forget the B. B. I. girl when you write again.

Dundee, Miss., June 3, 1928

Dear Mrs. Lipsey:

I am a little girl 7 years of age. My school closed May 25th. I was promoted to the 4th grade. My teacher's name was Miss Mabel Baldwin. She will not be my teacher another year. My Daddy takes The Baptist Record. I enjoy the children's letters each week. I am sending 10c for the little orphans.

A new friend, Gennette Mitchell. P.S.—Please print this, as I want to surprise Daddy.

I'm glad you "passed," Genette. All little scholars don't. I hope Daddy will enjoy your letter.

Hattiesburg, Miss., June 20, 1928.

Dear Mrs. Lipsey:

I am a little girl 7 years old. I have a little brother 4 years old, and a sister 12 years old. I am sending 10c for the little orphans. I feel sorry for them. I go to S. S. and Sunbeams every time I can. I study my books. I take music. I have been taking two years. I went to my aunt's and stayed a week and brought back two of my cousins, and they went back Sunday. I miss them. Please put this in The Children's Circle. I want to surprise my Daddy.

Hortense Webb.

Hortense, I wish I could hear you play. Some time come and see me, won't you? Thank you for the money, and next time, don't forget the B. B. I. girl.

Grenada, Miss., June 21, 1928.

Dear Mrs. Lipsey:

I am so glad that I can help on the Orphanage. I am sending 50c 25c for myself and 25c for my little sister, Audery. She is five years old and goes to S. S. and Sunbeams every Sunday. We have little twin brothers one and one-half years old. We have to take them out every afternoon and believe me they keep us busy. Mrs. Lipsey, were you here Monday night and Tuesday afternoon of the Ruby Anniversary? I sang in both of the songs of Mrs. Ray's Sunbeam program. We have such a good Sunbeam and Junior B. Y. P. U. leaders. Mrs. R. N. Rayburn is our BYPU leader now. I hope you get the \$100.00 you want. Next time I write I will send some money for the B. B. I. girl.

Your friend,—Beulah More.

Why, yes, Beulah, I was there and enjoyed the Sunbeam program. We are so much obliged to you and Audrey for the money. And I'm not forgetting your last sentence.

Magnolia, Miss., June 28, 1928.

Dear Mrs. Lipsey:

I am 12 years old. Have brown hair and eyes. I will be in the 8th

grade when school starts. Daddy works on the M. C. R. R. I spent a week at Kirby with him a few weeks ago. I go to S. S. and church every Sunday. I also go to BYPU every Sunday night. Bro. S. G. Pope is our pastor. We all like him. I am glad when The Baptist Record comes every week, because I enjoy reading The Children's Circle. I have two of the cutest kittens. They are gray and they follow me everywhere. I am sending 10c for the Orphanage.

Your new friend,—Lucile Roberts.

I know Bro. Pope, and am sure he is a good preacher and pastor. Thank you for the money, Lucile, and you must come again.

Houlka, Miss., June 23, 1928.

Dear Mrs. Lipsey:

We are little girls, Edna—age 8, and Laverne—age 5. We have a little brother, age 2. We are foolish about him. His name is Paul. Our older sister is writing this for us, but we are telling her what to write. We earned our money by stacking stove wood, which is 25c. We read The Children's Circle every week. Our money is for the orphans. Our Daddy is the S. S. Supt. here. Hope we will be members of the Circle.

Edna and Laverne Harwood.

I know Paul thinks a great deal of you, girls. I always appreciate money that one has earned. It means something to give it, doesn't it? Thank you.

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Sunday School Department

SUNDAY SCHOOL LESSON
August 5, 1928.
PAUL IN A PAGAN COUNTRY,
Acts 14:1-28.
(From Points for Emphasis by
H. C. Moore.)

Golden Text—I know how to be abased, I know also how to abound. Phillippians 4:12.

1. THE MINISTRY OF HEALING was associated with the preaching of the gospel at Lystra. Meetings were held probably in the market-place, since no mention is made of a synagogue. Seated in the audience was a man lame in his feet, a cripple from birth, who had never walked. He heard Paul speak and believed the gospel message. Looking at him intensely and seeing that he had faith to be healed, Paul said to him in a loud, commanding tone: "Stand upright on thy feet!" Instantly he obeyed, leaping up and walking.

2. THE MINISTRY OF RESTRAINT prevented an act of superstitious worship. The cripple's cure was so startling that the Lystrians, speaking in their dialect, declared that the gods were visiting them. Barnabas, who doubtless had a splendid physique, was called Jupiter, and Paul, because he was the chief speaker, was named Mercury. The local priests of Jupiter caught the spirit of the people and proposed a sacrifice to Paul and Barnabas, bringing oxen and garlands for the purpose. But as soon as the missionaries saw what was being done, they rent their clothes in protest and in the Greek language cried out to the people, declaring that they were men of like natures with the Lystrians, that these idolatrous vanities were to be forsaken, and that worship should be given to God alone, creator of heaven and earth, preserver and benefactor of mankind. Thus with difficulty they restrained the people from sacrificing to them.

3. THE MINISTRY OF SUFFERING crowned and closed the present mission. How fickle is popular opinion! Only a little time passed till under the influence of certain Jews (perhaps tradesmen) from Antioch and Iconium, the people of Lystra rose up against the missionaries, stoned Paul, dragged him out of the city, so they would not be amendable to its law, and left him there for dead. But the disciples gathered around him, doubtless ministering to him until he revived and returned into the city for further care. The next day with the help of Barnabas, he set out for the city of Derbe.

SPEAKING TRUTH

There are three sister-evils to the peace, happiness and prosperity of the home and nation that always walk hand in hand when whisky is

dispensed by law. The first of these is of course whisky. The second is gambling. The third is lewd women. Wine, lewd women and cards, with the inevitable drunken and debauched dance, always is the fruit of the open saloon. I am not too young to remember the days of the open saloon and the train of sorrow, misery, poverty and death that walked in the wake of the open saloon.

Well, where are we since the politicians at Houston nominated a wet?

The wets did all within their power to prevent putting the plank against whiskey into the platform of the Democratic party. A compromise plank was adopted, but it is without teeth. It is as backboneless as is a jelly fish. As to the plank on whisky in the platform of the Democratic party the contest between the dries and the wets was a dog fall, with the odds in favor of the wets. The nomination of a wet as the standard bearer for Democracy is an overwhelming victory for the wets. The thugs, the thieves, the cutthroats, the women despoilers and all other law-breakers of our nation are rejoicing with a joy unspeakable over the nomination of Al Smith for the presidency by the Houston convention. Of course there are thousands of the best people of our land who will vote for Al Smith, but as a class the law-breakers will rally around his standard. On the other hand the moral and spiritual forces of our churches that have fought, worked and prayed for our delivery from the demon rum and her cohorts in crime stand with bowed heads and deep shamefacedness before the acts of our politicians who are attempting to sell Democracy for a mess of pottage. I have never fellowshiped with any party save the Democratic party, but the noble and high-minded spirit of that once great Democracy of our beloved fore-fathers has been sacrificed to the demon rum. It is no longer the noble spirit of Jeffersonian Democracy of former days that is beckoning to me, but it is the voice of an harlot that is calling to me in the name of Democracy. I am a Jeffersonian Democrat, and I glory in the privilege, but I am not, nor can I ever be, an Al Smith Democrat. The pill that Democracy is now offering the prohibitionist of our land to swallow is a pill in appearance only. Within the sugar-coated shell of that pill is coiled a viper whose bite is more deadly than the sting of an asp.

Here is where our beloved (?) politicians have put us: To vote the Democratic ticket we must surrender and sacrifice every sacred principle for which our noble fore-fathers fought, bled and died. To vote the Republican ticket we must endorse putting a negro at the head

of dispensing federal patronage in our southland. Yea, to vote the Democratic ticket I must first repudiate my fore-fathers, then crucify anew my blessed Saviour. —Tillery Lewis in Commercial Appeal.

Line Creek Meeting.

Our meeting at Line Creek, Scott County began on Saturday before the second Sunday in July, closed the following Friday. The preaching was done by Rev. Guy Winstead from Louisville, Ky. He was born and reared at Line Creek. There was never a boy in that community whom everybody loved more and had greater confidence in than Guy. He has made a great preacher. He helped in the meeting last year. The church asked him to come back next year. They paid him well, and remembered their pastor by helping him, and paid well their singers. Bro. Sam H. Dupes led the singing. He knows how to sing and gets others to sing. We had a great meeting, baptized 6, received 2 by letter. This church now has a fine Sunday School. We are all happy as church and pastor.

D. W. Moulder.

"Great Revival."

Pastor Stephens has with him in a meeting at Neshoba, Miss., Evangelist N. R. Stone, of Tampa, Fla., who through his simple gospel messages is drawing great crowds. We feel that we are exceedingly fortunate to have this man of God in our midst. Bro. Stone while making his home in Florida is now visiting relatives in Meridian, Miss.,

and for the next few weeks might be available for further evangelistic work. We certainly commend him to any church.

C. M. McCraw.

Harrisville Church.

Harrisville Church, Simpson Co., held their meeting beginning July 15, and running through the 20th. Dr. W. A. Hewitt did the preaching. There was good attendance all the while. The preaching was the best, every service. Dr. Hewitt was at his very best. It is a real feast of good things to hear him. Fortunately indeed is the church that secures his help in a meeting. There were 12 baptized at the close. Every part of the church life is on the upgrade since the meeting. The church will be looking out for a pastor soon. The present one has been there for eight years.

S. T. Courtney,
Florence, Miss.

REVIVAL AT OMA

We have just closed a fine revival at Oma. The church was in need of a spiritual awakening, and the Lord gave it to us. There were fifteen additions to the church, thirteen for baptism and two by letter. It was my pleasure in the baptism Saturday morning to baptize one man seventy-five years old.

Brother O. O. Green of Hazlehurst preached for us, and his messages were instructive and convincing. Some of the members said this was one of the best meetings the church has had.

May the Lord bless His people.

—Richard H. Campbell, Pastor.

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B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Mount Pleasant Church in Holmes County has just organized a B. Y. P. U. for their Intermediates, with an initial enrollment of 25 members.

A GOOD B. Y. P. U. SLOGAN

Don't put things off—put them over!

Keynote for August

Every month in the year should be a soul winning month for every Christian. There is our special emphasis this month. May all of you really become soul winners? Let us see what God's word says about it:

1. "My grace is sufficient for thee." 2 Cor. 12:9.

2. "Come ye after me, and I will make you fishers of men." Matt. 4:19.

3. "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses." Acts 1:8.

4. "As the Father has sent me, even so I send you." John 20:21.

5. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

6. "I can do all things in Him that strengthened me." Phil. 4:13.

7. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." Isa. 55:11.

These things and many more prove to us that all of us are to go in His power using the Sword of the Spirit, to win souls for Him.

Then to cheer us on the way, we have His glorious promise: "And they that are wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars forever and ever." Dan. 12:3. (excerpt from B. Y. P. U. Magazine.)

B—elieve Y—our P—ossibilities
U—nlimited—!

The Non-Stops (the Senior B. Y. P. U.) of the First Baptist Church, Greenville, gave a playlet "Farmer Brown's Conversion to the Doctrine of Stewardship", on July 15. The pastor was so pleased with it that he asked for it to be given for the entire church.

In one country church recently a great revival meeting was held. The B. Y. P. U. members were the most active personal workers. Many were won. After the meeting it was learned that most every lost young person in the community had been won. On another occasion a revival was in progress in a Methodist church nearby. These same fine young people were the outstanding personal workers in this revival, also.

In one of our greatest Southern Baptist Churches the pastor and church asked the B. Y. P. U. to plan and put on a revival for the whole church. They secured the preacher, a young man of their own number, who was away in college preparing for the ministry, took a census, advertised the meeting, and made all the necessary preparations.

The meeting was a glorious success. Many were saved, the whole church was revived, and the young people gained a conquering consciousness of the power of God in their lives.

In another great church the B. Y. P. U.'s were assigned the definite task of conducting the cottage prayer meetings in preparation for the special revival services.

An Intermediate B. Y. P. U. had several associate members who were lost. A little group of Intermediate officers held a special prayer meeting for them every night for several nights, and then lovingly invited them to accept Jesus Christ as their Saviour. Needless to say, they were all saved. Every young Christian may become a soul winner.

An earnest searching of God's Word and sincere prayer to Him for forgiveness will set us right, if we are not what we ought to be.

What you are is the dynamo which supplies the power for what you say. "Nothing between my soul and my Saviour,

So that His blessed face may be seen;
Nothing preventing the least of His favor,

Keep the way clear! Let nothing between."

"Create in me a clean heart, Oh God; and renew a right spirit within me. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Ps. 51:10, 13. (Excerpt from August B. Y. P. U. Magazine.)

NEW UNION AT FRIENDSHIP CHURCH

Miss Agnes Gardner was instrumental in helping the young people of Friendship Baptist Church organize a B. Y. P. U. Mr. T. J. Hall heads the corps of officers as president, and he is assisted by Mr. M. E. Rush as Vice-president, Mrs. M. L. Moore as Recording Secretary, Mrs. M. F. Rush as Corresponding Secretary, Miss Edna Sanders as Treasurer, Mr. J. E. Sanders as Bible Readers' Leader, Miss Mary Frances as Pianist, Miss Bess Rush as Chorister, and Miss Juanita Long and Miss Mildred Evans as Group Captains.

Walnut Grove Study Course

The week of July 15—20 was spent as study course week by the Intermediate and Senior B. Y. P. U.'s of the Walnut Grove Baptist Church.

Both classes were well attended. The Senior President is Mr. Hinton Upton, the Intermediate leader is Miss Valentine Paschal, and the Junior leader is Miss Kate Fuston. The work is growing, and the young people are very enthusiastic B. Y. P. U. workers.

Center Ridge B. Y. P. U. Organized

The new officers of the newly organized B. Y. P. U. at Center Ridge Baptist Church are: President, Miss Nona Poole, Vice-president, Mrs. Ernest McClelland, Secretary, Joe Roberts, Corresponding Secretary, Mrs. Will Brown, Bible Readers' Leader, Mrs. C. L. Key, and Group Captains, Mrs. John Long, Mrs. James, Holloway, J. T. Long, and Miss Martha Ross.

Forest B. Y. P. U. Training School

Under the leadership of Miss Cecelia Durscherl, of the State B. Y. P. U. Department, Forest B. Y. P. U. has had what is considered the best study course ever put on in the church. The attendance was good, despite unfavorable weather conditions. The spirit was splendid and the interest fine.

In addition to the classes in poster making, Junior-Intermediate Leaders Manual taught by Miss Durscherl, there were classes in the Junior Manual by the director, Mrs. W. D. Cook, and Senior Administration by Rev. Carey Vanzant, pastor in charge.

Demonstrations were given in sword drills, program planning, Bible quizz and giving. Committee meetings were held, playlets put on. Inspirational talks and stories were given, but the climax was reached Friday evening in the "Olympic Track Meet", held following the examinations. No one could ever again say, "B. Y. P. U. socials are dry", who has attended one of Miss Durscherl's parties.

The emphasis put on the B I B L E by Miss Durscherl lead the Forest B. Y. P. U.'s to present her with a check with which to purchase one as a token of love and appreciation of her, and the untiring service rendered while here. (Reporter, Forest B. Y. P. U.)

Batesville Reorganizes B. Y. P. U.

Sunday night, July 15, Batesville reorganized the BYPU, the first we have had since last July. Everyone saw that there was need of it for our young people. Bro. Lee, our Pastor, seemed to be interested. The young people supported by the older members of the church came together with enthusiasm and interest. The following officers were elected:

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M. P. L. BERRY, Pres., Clinton, Miss.

Bible Readers Leader, Mr. D. C. McMahan; Pres. Clyde Ales; Vice-pres., Mary Tubbs; Sect. and Treas., Calvin Ales; Pianist, Louise McMahan; Group Captains, Margaret Tubbs and Elizabeth Bailey.

We have two full groups and prospects of another.

Clyde Ales, Pres.

Starke's University School

Military Day and Home School for Boys

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A MOTHER'S FAITH Mrs. Jennie Standifer

"Good bye, mother," said Joe, as he left home early one morning. "I won't be back for dinner, as I have two chimneys to clean, and my! that means fifty cents."

The boy went on his way, rejoicing in the fact that work lay before him.

When he had finished his last chimney, and was preparing to return home, a very pleasant looking lady called to him from one of the handsome homes along the avenue. He hastened across, and was glad to learn that she, too, wanted chimneys cleaned. The beautiful lady told him that she had three that she wanted cleaned before cold weather.

"I would like to know when you can start," she said.

"Right now!" answered Joe, "and I am more than grateful to you for the job."

The boy went about his work with such eagerness, that the lady could not help but notice it. As he was climbing down from his work, Joe missed one of the rungs of the ladder, and in trying to jump, landed on a piece of glass. His foot was cut rather badly, although, not seriously.

"The beautiful lady" saw the accident, and hastening to the boy, brought him in her own lovely bedroom. Joe hesitated at the door, as he was dusty and black, but she motioned for him to come on in. He slipped off his overalls outside, and the lady saw that his clothes were clean, although worn.

After soap, water, brush, and comb had been used, Joe looked like another boy, and from the look of astonishment, Joe saw the lady was startled at something.

She said, "How would you like to work for me, instead of engaging in your present occupation?"

"What would you have me do?" he asked.

"I want someone to tend the flowers, keep the lawn mowed, and lend a helping hand at most anything about the place."

Joe stood up, and with cap in hand, gave "The beautiful lady" such an elegant bow of thanks, as to cause her to rise involuntarily.

"Madame" said the boy, "it will give me great pleasure to serve one so sweet and beautiful. Flowers are my delight, and if I may be allowed to carry a blossom to mother sometime that would make me very happy."

"Indeed, you may have all the flowers you like to carry to your mother."

"I am going to work so hard, and so faithfully, that you will have to keep me here all the time," said the boy, with a smile.

"The beautiful lady" smiled ever so sadly, and as her hand for a moment rested on Joe's shoulder, he never forgot that look. It seemed to the boy that she was calling up sad memories of some dear, departed one. He was soon, however, to know the meaning of that tender look.

When Joe left the home of "the beautiful lady", he thought how fortunate he was to have secured "such

nice work" as he expressed it.

When he arrived home, and his mother saw his foot bandaged, she told him to tell her quickly what had happened.

She was thankful to learn that the cut was not serious, and both mother and son forgot the foot, as Joe told her in glowing words, of the days of happiness in store for them.

Joe Carston and his mother lived back on a quiet street in a very humble home, although as neat and clean as one would care to see. Though poor, his mother was of a fine family, and well educated. Her husband had been dead for some years, and had left her nothing but the little home, as his health was not good, and almost all he had, was spent for doctors' bills and medicine, so these past years had been hard ones for Joe and his mother.

The mother now gave thanks to Him, who was now so abundantly blessing them.

When Joe handed his mother a dollar and a quarter for the days work, instead of fifty cents, the look of joy and pride was enough to repay him for the hard days labor. Five chimneys in one day was a record breaker for Joe.

When he next presented himself at the home of "the beautiful lady", she greeted him with the most lovable smile. She had all of her little flower impliments out, and when he looked at those dainty light tools, he again thought how fortunate he was in securing such pleasant labor. "The beautiful lady" said "My name is Mrs. Claverhouse—what is yours, dear?"

"Joe Carston, mam," he said.

"I have already named you," said the shy boy, "for you have been to me, 'the beautiful lady' from the moment I first saw you."

Mrs. Claverhouse blushed prettily at such a sincere compliment, and Joe saw she was not displeased with his frank, outspoken words.

"Mother" called a deep, manly voice from the dining room window, "I must hurry to work, so 'run along' and give me my coffee."

As "mother" entered the door, an elegant looking gentleman of about forty years greeted her with an adorable smile.

"Now, dear, I will be getting terribly jealous of your protegee, if you are going to forget me like this," said Mr. Claverhouse, as they seated themselves at the beautifully appointed table.

"Ah, how like our own dear boy, Joe is, just his age, too" and "the beautiful lady" bowed her queenly head in grief, for the boy she had lost a few years previous to Joe's coming.

"Dear little woman, I did not intend to call up sad memories, but I too, have noticed the likeness of Joe to our own boy. I was trying to be jolly and bright for your sake. We must try to keep up our spirits for each other, and let us try to make this boy happy. We must help him, and his mother through him. They have had a hard time recently."

"Oh, dear! Won't you find a place in your office for Joe, where he can have a chance to work up?"

"Yes," said Mr. Claverhouse, "I think I have the very place for him," and the expression on "The Beautiful Lady's" face, made the man very happy, for it was seldom now, that he could call forth such a look.

"One of my men will have to leave shortly, to take his wife out West, as she does not seem well here, and my present office boy Jim will go with them."

"Oh! will you give Joe his place? How sweet of you dear," she said, as she arose and went to his side.

"You cannot know how it will please me to have that fine boy near me all the time." Mr. Claverhouse' emotions got the better of him, and he hastily kissed his wife goodbye, and ran lightly down the steps.

If Joe Carston could have known just then, what had passed between Mr. and Mrs. Claverhouse, he would have been one of the happiest boys in New York City.

As Mr. Claverhouse passed him, on his way to the office, he gave the boy such a pleasant "good morning" that Joe stopped work and looked after him until he had passed the corner?

The good man knew his wife would like the pleasure of telling Joe the welcome news concerning him, so he passed on with just his friendly smile, and pleasant "Good morning."

"The Beautiful Lady" sat thinking for a long time after her husband had left, and her gaze wandered often out thru the open window where the boy was at his work. He was a picture worth studying, with his cap pushed back from a mass of golden brown hair, and such a happy look o'er spreading his face, as he whistled just the merriest tune imaginable.

As she sat and looked with such intensity at the youth, she arose abruptly and thought—

"Now I must be brave! and I will! for I think I see before me a solace for my terrible grief—doing and planning for others. Oh! I see so plainly now how I have nursed my sorrow, when I could have been trying to help the unfortunate ones. I think this boy has been sent me thru "Divine Providence", for I really feel happier today than I have been since our boy left us."

When Mrs. Claverhouse again met Joe, she was her own bright self, and when the boy heard, as in a dream, the plans unfolded to him, speech was not possible, for a few moments, and he could only kneel and kiss the hands of "The Beautiful Lady".

Mrs. Claverhouse was not ashamed of the tears that flowed down her cheeks, and when she bade him good-bye, she told him that her husband would like to talk with him that evening regarding the place he would give him.

It is needless to picture the scene that passed between Joe Carston and his mother that evening, when he told her of his good luck, for we can imagine a very hilarious boy, a very proud mother, and their little home taking on the most radiant aspect.

Joe worked in Mr. Claverhouse' (Continued on page 15)

IN MEMORIAM

J. T. Cooper.

Seven miles south of Morton, Miss. in the neighborhood of Springfield Baptist church, my good Uncle, James Cooper lived. My earliest recollection of him was that he was a Christian and member of Springfield church and was regular in its attendance.

Some things seemed to be as much a part of his life as his heart throbs and they were: honesty, truthfulness and his devotion to God as it was expressed in his church and his life.

He never made a promise, verbal or written, that he did not meet it promptly and to the satisfaction of all. Truth was apart of his life and when he gave out a word to the community it was never doubted for a moment. His devotion to the church was attested by his faithfulness to it: its ordinances, its missions and the principles for which it stood and his devotion to the neighbors.

He was a hard working man, without a lazy bone in him. I think of my good Uncle as he spent the strength of manhood in this community, wielding an influence upon the lives about him as he prayed for them and gave them the best advice and then as he went down the hill of life, rich and ripe and hoary with age, in his 82nd year. His devotion to God and man made his life a tower of strength and will live long after he has gone.

He saw many of the young people saved and many young men surrender their lives to preach the gospel and to do religious work.

His wife preceeded him to the glory world some four months. The earthly tie was broken for a little while that it might be bound together forever on the other side.

His pastor, Brother G. S. Jenkins, conducted the funeral amidst a great crowd of people and his body was laid away beneath a bed of flowers, all of which attested the high esteem in which he was held.

His admiring Nephew,
William R. Cooper.

Falkner.

Mrs. Annie Laura Nordan Falkner, wife of Rev. Y. K. Falkner, one of our pioneer Baptist preachers, was born Feb. 18, 1872, died July 21, 1928.

She was the second wife of Bro. Falkner. To them were born one daughter, Mrs. Lizzy Miles. She joined the Baptist Church at Rocky Creek Church when 17 years old. Her membership was at Oak Grove Church. She was a woman with great faith in God. She will be greatly missed. She was buried beside her husband at the Falkner Cemetery where there were gathered many sorrowing friends. I was assisted in the services by Brother Flowers and Brother Gardner.

D. W. Moulder.

A Sad Death.

Little William Rudolph Patrick, son of Walter and Alpha Patrick,

was born Sept. 4, 1926 and died July 18, 1928. He fell into a bucket of scalding water. They carried him to the Baptist Hospital, where he lived only 5 days. He was a bright and loving child. His suffering is over.

His father died some 6 months ago. His mother not long ago had an operation. Sister Patrick and her children have had many sorrows, but the God of all grace has been with them. May He still sustain them.

I was assisted in the burial services by Bros. W. L. Meadows and Guy Winstead.

D. W. Moulder.

Brother J. L. McCullar.

This dear good man died July 7 of this year. He would have been 57 years old had he lived until this Fall. He was converted early in life, and lived a righteous life. He was a member of Liberty Hill Church in Panola County, and enjoyed its services and always greeted everybody with a smile and a kind word. The last word he spoke to the writer was, I am about gone. Just a few minutes and the end came peacefully.

He leaves a broken-hearted wife and seven children, several half-brothers and a host of relatives and friends to mourn his going. He was peacefully laid to rest on July 8 at 3:00 o'clock, services conducted by Bro. S. H. Shepherd, assisted by a Methodist pastor, Bro. Johnson.

He will be greatly missed by his Church and Sunday School, and all who knew him. His life is a great path for all who are left behind to faithfully walk.

Obituary

Hebron Church, Jefferson Davis County, has lost one of her choicest spirits in the home-going of Mrs. J. A. Murray. She was born near old Stonewall Church, Simpson County, Sept. 25th, 1853—died July 14th, 1928, making her 74 years 9 months and 20 days old.

Before her marriage to J. A. Murray, she was Miss Sarah Amanda Shell. She and Brother Murray were married Dec. 14th, 1881. To this union were born five children: W. M. Murray and Mrs. T. W. Bullock of New Hebron, Mrs. J. H. McCann of Mendenhall, and J. R. Mur-

ray of Hattiesburg; one dying in infancy.

Sister Murray professed faith in Christ at the age of fourteen, connecting herself with Strong River Church, Smipson County. At her death she had been a member of the Baptist Church for sixty-one years.

Her funeral service was conducted by her former pastor, Rev. J. P. Williams, and her present pastor, W. S. Landrum.

We grieve with the bereaved ones in the loss of such a noble one as she, but rejoice with them in the hope they have of meeting her in peace on the other side.

—W. S. Landrum, Pastor.

(Continued from page 14)

office, just as he had done in his home. No one could see to things, just as Joe could—no one could make just such a fire—no one could have things just where Mr. Claverhouse could reach them. He always greeted his business friends in such a courteous manner, all unconscious that he was doing things in an unusual manner. It is such boys are always in demand—the ones who are not afraid of doing too much.

(Continued Next Week)

Meeting at Willow Grove.

In the estimate and the opinion of the people of the entire community, one of the greatest revivals that has ever come to the church and community began the third Sunday in July, 1928 at Willow Grove church six miles east of Collins in Covington County. The folks came.

The old settlers and members said

they had never known the people interested as they were during the meeting.

Rev. B. A. Ashworth, of Seminary, Miss., is the pastor and did his own preaching, preaching the simple gospel in his own way. People that had known Bro. Ashworth all his ministerial life said that they had never heard him preach any greater gospel messages than he did at Willow Grove. The building with a seating capacity of about 600 was filled most every service. The singing was directed by Rev. Luther K. Turner, of Richton, Miss. Everyone agreed that we had never had as good singing as we had during the meeting. The young and old all joined in and sang as never before. The little junior choir was so large at times that we could not find room for all to get in.

The meeting closed at the water the fourth Sunday morning where Bro. Ashworth baptized thirty-two converts, one father and his daughter,

another father and his son. Received forty-two members in all.

During this meeting daily Bible reading was reported by the congregation with the showing that 1939 chapters were read.

We bow our heads in submission to the Lord's will, and give Him all the glory for the success of our meeting. Mrs. Bura Mitchell, Mrs. T. J. Manning.

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NEXT SESSION OPENS SEPTEMBER 18



JOHN BUNYAN

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A vagrant oft in quod,
A private under Fairfax,
A minister of God—
Two hundred years and thirty
Ere Armageddon came
His single hand portrayed it,
John Bunyan was his name!"

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By Harold E. Ingram

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STANDARDIZE

A GOOD MEETING AT FLORA

Sunday marked the closing of a week's series of splendid services conducted at the Flora Baptist Church, by its excellent pastor, the Rev. W. C. Howard, ably assisted in the singing by Prof. Johnson of the Seminary at Louisville, Ky.

It had been arranged to have with us Dr. Maddy of Greensboro, N. C., who at the last moment was providentially hindered by illness. In lieu of his absence, the pastor, equal to any emergency, was invited to hold the meeting, and his messages each day were resplendent with burning thought and wisdom, comforting and promising passages of Holy Writ, full of thrill and inspiration.

Much interest was manifested in the splendid attendance, which grew from day to day, until the large auditorium was practically filled. Souls

were saved, the membership revived and strengthened, and a fine spirit of fellowship aroused. Three new members were welcomed.

Bro. Howard has just entered upon his second year with the Flora Church, but has already endeared himself, in so short a time, to the people here.

The workshop in song added much to the success of the meeting. Prof. Johnson is a wonderful leader and inspired a splendid choir. The rendering of excellent solos, himself, and the presenting of a good male quartette, were outstanding features that were much enjoyed. The children, too, were organized into a helpful choir.

Miss Frances Hammack, one of our own home girls, and a recent honor-graduate of Judson College, was our capable and faithful pianist.

God has been good to us, and we,

as a church, have been the recipients of many blessings, through his faithful servants.

—A Member.

A GOOD MEETING

The Pittsboro Baptist Church began a revival meeting July the 22nd. The church was in good condition for the meeting. Interest grew from the beginning and the cooperation was splendid. Rev. E. S. Flynt of Calhoun City did the preaching, and that means it was done well. Fortunate is the church who secures his service as an evangelist. His work is of a safe and constructive nature. He believes in the old book.

The visible results were eighteen additions, 15 for baptism and 3 by letter. Considering the possibilities, that was a splendid ingathering.

The visiting preacher was presented with a liberal purse, and the church surprised the pastor and his family with a very bountiful shower and also a liberal purse which was to be in addition to his salary. Surely no pastor has a more liberal congregation. With new building equipment and church in good condition, we are hopeful of continued progress.

J. M. Spikes, Pastor.

Bro. W. D. Wallace of Ellisville assisted me in a meeting last week at Denham in Wayne County. The Spirit of the Lord was manifest throughout the series of services. There were eleven additions, seven for baptism and four by letter.

May God graciously bless the official staff and the entire constituency of our Baptist Record.

Sincerely,

J. P. Holcomb.

"That land is worth a thousand dollars a foot today," said the out-of-elbows man, "and six years ago I could have bought it for a song."

"Couldn't you sing?" asked the funny man.

"Yes, I could sing," replied the other with dignity, "but I couldn't get the right notes."

Virgil Posey

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